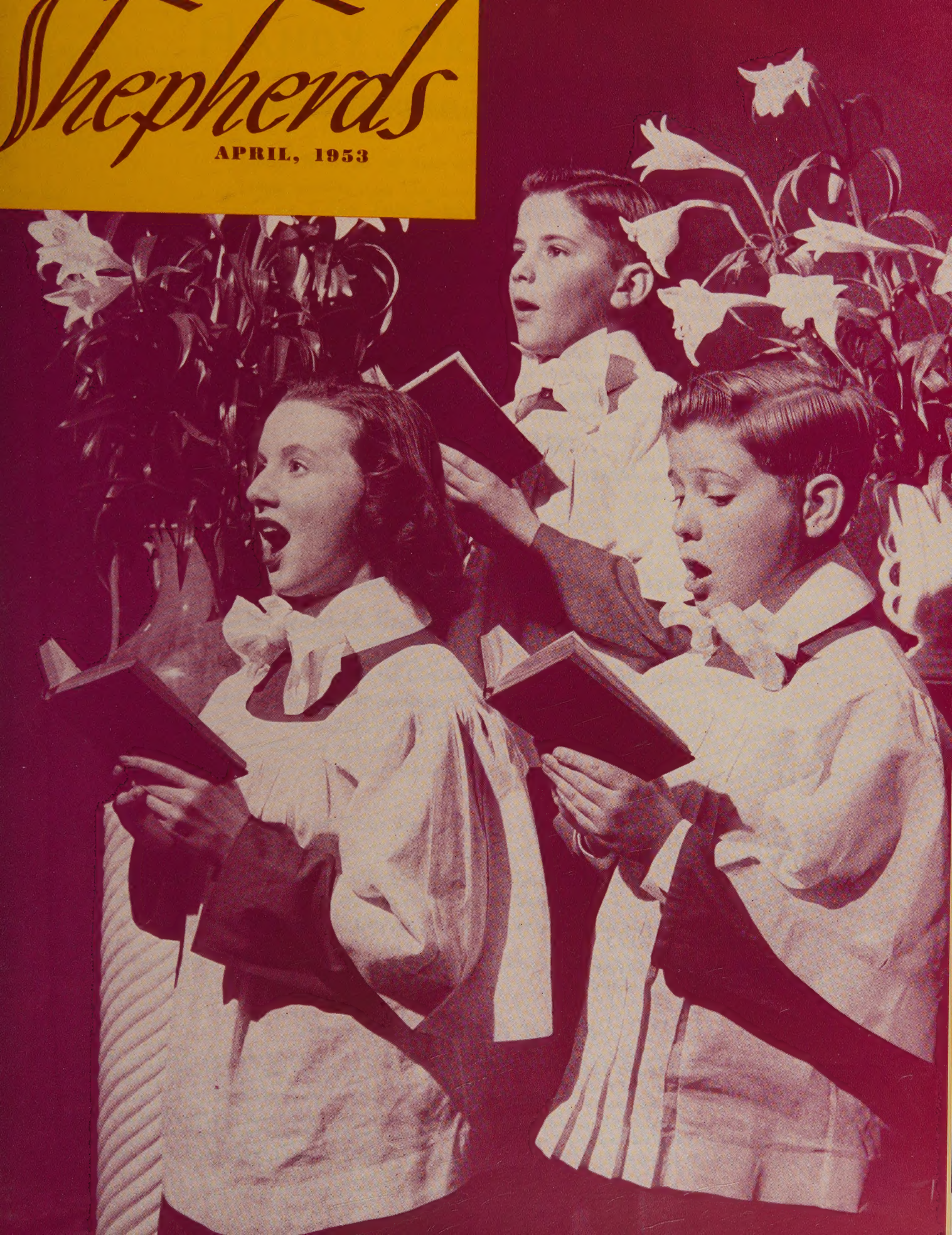
Shepherds

APRIL, 1953



Emphasize Lay Visitation Evangelism During Lent and at Easter

Plan for your lay visitors to present the claims of Christ on at least two Sunday afternoons and every Monday night until Easter!

During the weeks preceding Easter, lay visitors ought to call in the home in behalf of Christ on at least two Sunday afternoons and every Monday night during Lent. One of the surest ways to do this effectively is through the Fishermen's Club. If a church does not now have a Club, it should by all means organize one immediately for the purpose of promoting and doing the visiting.

The pastor, in cooperation with the Local Church Commission on Membership and Evangelism, must organize and promote the Fishermen's Club. Its size is not of first importance. Christ began the fellowship of fishermen with just two men. Today there are many small churches which have only tiny groups such as Jesus had. Sometimes there are just two persons, possibly a couple of men, or a husband and wife. Larger churches have Fishermen's Clubs of 10, 20, 50, and 70 or more persons who meet regularly and then spread out across a designated area to find unchurched people for Christ and His Church. Great is the victory as they call in His Name! Every Commission on Membership and Evangelism ought to do its utmost to promote and implement this program.

(Reread the article, "Lent—Season for Lay Visitation Evangelism," in March *Shepherds*)

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SHEPHERDS

For Commission on Membership and Evangelism in the Local Church

April, 1953
Vol. 7—No. 7

Geo. H. Jones, *Editor*
Gordon Pratt Baker, *Editorial Associate*
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TIDINGS, 1908 Grand Avenue
Nashville 5, Tennessee

Chairmen of the Commissions on Membership and Evangelism in local churches, whose names and addresses are available, receive *Shepherds* each month free of charge. Pastors, District Superintendents, and District and Conference Secretaries of Evangelism are requested to report these names and addresses, giving the name of the church, charge District, and Conference.

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Easter

by

Bishop G. Bromley Oxnam

Washington Area

EASTER is forever associated with a Garden, a Cross, a Tomb, a Life. The City of God at the end of the King's Highway is reached by Gardens of Decision in which great talent is dedicated to God's will; by Crosses of Death, upon which other sons of God reveal love at once amazing and divine; by Tombs from which the true servants of man rise to live forever.

Christianity Finds Life

It is not death, but life, that Christianity finds in the Garden, the Cross, and the Tomb.

In the great hall of the centuries hang the portraits of men and women who will never die. Dragged to the place of death by the bigoted, the intolerant, the selfish, they have suffered, have been crucified and buried; but they do not die. Men of religion and science, men of devotion and enlightenment may be killed by men of dogma and enslavement, cloaked in garb of creed and class; but they do not die.

Fagots, gibbets, crosses are symbols of life eternal. The seal of Caesar is broken; the stone is rolled away; the grave clothes are folded; and the tomb becomes a voice, "Not here, . . . risen."

Our liberties, our privileges, our previous possessions, our all, like Easter, are forever associated with the Garden, the Cross, the Tomb, and the Life. This John Oxenham knew, and thus he concludes his "Gentlemen, the King!" with verses entitled "Then—and Now."

THEN!
Crowned with the thorn
He died.
The death of scorn—the Crucified!

NOW!
Thine is the Kingdom.
And the Power and the Glory,
Forever and forever.
Amen.

We do not fear suffering, if by suffering new life comes. Every mother knows that. Every soul who has labored for a cause knows that. Every true scientist knows that.

I heard Eve Curie, daughter of Madame Curie, lecture on the magic of radium. She said, "You think of my mother as an old gray-haired woman; but you must think of her as a girl, for such she was when she discovered radium—a poor, sacrificing, slavishly working girl, how often without proper food, how many weary hours of physical toil that others should have done." She told of the meeting of her mother and father, the ideal partnership in research. In simple terms, she told of radium and its magic.

The people of the United States had raised $250,000 to buy a gram of radium for Madame Curie. President Harding presented it. Eve was present. "My mother called it 'my American radium.' Yes, my mother had given radium to the world; but she was too poor to buy it. So you dear people gave it to her. My father refused to patent it. He could have had many fortunes, but he said, 'To patent it, that is not the scientific spirit.' " Eve Curie turned to the fear-haunted world, and without bitterness, a woman who had seen her nation crushed by the invader, declared, "We possess invincible ideals and are invincible."

The Concept of Duty

Is there no way by which the concept of duty may come into ordinary living with the same demand and courage that it evokes in hours of emergency? A man's duty in war! What a picture—hunger, cold, suffering, but carrying on.

A pastor told me of a man who had been informed that he had but six months to live. His wife knows; his pastor knows; his doctor knows; but no one else knows. The man is marching. He carries on his work in office and church. He hears men complain because life is short. Others talk of what they will do upon their vacation next summer. He smiles, serves, and marches. And I say, God bless him! I do not know his name. His pastor kept that confidence. But God bless him! He knows the word "duty" and he marches.

I said Easter was associated with a Garden, a Cross, a Tomb, and a Life. Christ's life was dedicated to the high task of bringing abundant life to all. Easter would be meaningful, if in hours of Garden decisions, the agonizing moments of real sacrifice, in triumphant death itself, men dedicated their lives, as did he, to live for all. I know that down beneath all the cynicism, bravado, hypocrisy, most of us really want to do something worth while.

We know our limitations. Some of us will never paint, design a great structure, write a poem,

manage a great enterprise, teach gloriously, compose a symphony. Most of us do simple tasks. But we can be great in doing well whatever we do, remembering that the workers who build the dams and install the turbines and set the poles and string the wires, as well as the research physicists, are all essential to the organist who gives life to the music of the composer's soul. Thus, we are all musicians, after all.

"Contribute a Man"

James Oppenheim said, "If you really are so anxious to contribute something to civilization, go and contribute a man" —not just a man, but a man with emphasis upon the noun, not the article. Not the man like the ship of the air flying with but one motor, bumping along at low altitude, knowing full well the high altitudes of mountain crossing are impossible; not the man like the ship whose parasitical resistance is too great because so many parts do not lift; not the man who would fly without instruments, with no radio beam to guide—no, a man. Go and contribute a man. The only man you can contribute is you.

Jesus was anxious to contribute something to civilization. He did. He contributed a Man. And more, He knew that all men could reach full stature. Upon the impetuous, denying Peter, He built a Church. Mary of the streets became Mary, a saint. Grafting Zacchaeus became a symbol of restitution and righteousness. A tax collector wrote the first Gospel.

We do not become the man we would be simply by accepting a creed or becoming emotionally wrought up at a meeting. No, it is a matter of Gardens and Crosses and Tombs. We cannot avoid the Garden. Decisions are inevitable; but the power to make the right decision, that is the issue.

There was one who knew a Garden. He said, "Thy will be done." We can go with Him through the Garden. There was one who knew a Cross. Our cross may not be of two rough wooden beams. There may be no nails, no hammer, no Roman soldiers, no sponge of vinegar; but there are crosses. Go, and contribute a man.

Make every cross a revelation of triumph, a redemptive contribution to men, and you will not be alone. He knew a Tomb. There are times when something we want more than anything in all the world is taken from us. In truth, we die. It is the tomb. Go, and contribute a man. Break the seal. Roll away the stone. Fold the clothes of death. Rise! Go, and contribute a man.

Resurrection Possible Now

We need not wait some resurrection morn. We can hear the reveille now. Rise from gardens of decision, from crosses of death, from tombs of despair. Would that we might hear the steady tread of numberless feet marching, marching—living men who have come by Garden, Cross, and Tomb, marching, marching to build a civilization indeed; marching, marching to a day of love and truth, justice and brotherhood, goodness and beauty.

If you are really so anxious to contribute something to civilization, go and contribute a man! That is what God did on Easter, long ago. It was of Himself He gave.

—Christ Before Pilate—Munkacsy

The Legacy of Easter

An Interpretation

IN three post-resurrection appearances our Lord revealed the threefold legacy of Easter. The incentive for evangelism roots deeply in each phase of His holy bequest; and as we accept the responsibilities involved in this sacred heritage, we shall find the strength to lean our weight against the years and change the course of the centuries.

The Legacy of the Witness

The first portion of Christ's bequest was delivered to the harassed little group that had gathered after Calvary in the Upper Room. While the disciples were listening to the rapt report of the Emmaus travelers, Jesus Himself came into their midst "to open their understanding"; and, having explained to them the fulfillment of the Scriptures, He declared, ". . . ye are witnesses of these things" (Luke 24:48).

Those who place their hope in Christ must bear witness to Him. They must do so wherever they have the chance to speak a word in His behalf. But they must also bear witness by the way they live. For our religion is not what we profess but what we produce for the sake of God. Those who really want to witness find no lack of opportunity to do so. Nor can any handicap prevent their witness if they are determined to bear it.

William Wilberforce was facially ugly and physically deformed. Yet he was so passionately devoted to the cause of human freedom that he forced men to forget his grotesque appearance as he confronted them with the demands of the emancipating Christ. And eventually he compelled England to yield to those demands and outlaw the slave-trade.

Only recently in the United States a blind man, refusing to be bound by his handicap, went out every night during a rainy week to invite unchurched persons to give their hearts to God. When the United Evangelistic Mission in which he was enthusiastically working had come to a close, it was found that he had been instrumental in leading many persons into the Kingdom.

The Easter witness is the force which will set men free from the destructive powers that so easily beset them. Wherever Christians fervently proclaim the gospel of Easter, God still adds to the Church "such as should be saved."

The Legacy of the Weak

The second portion of Christ's bequest was delivered at the fire on the seashore. The disciples, low in spirit and afraid of the future, had followed Peter on a fruitless fishing trip. When morning broke, Jesus stood on the shore near a fire of coals on which He had laid some fish. The little band, rushing to worship Him, gratefully dined on the food which He had prepared. When they had eaten, the Master turned to Peter and asked, "Simon, son of Jonas, lovest thou me?" Peter ardently replied, "Yea, Lord; thou knowest that I love thee." Then said Jesus, "Feed my lambs" (John 21:1-17).

The command was not to *shelter* the lambs but to *feed* them. To do that we must be contantly studying and instructing in spiritual things. So we must not only grow in grace ourselves, but we must unceasingly assist others to deepen their spiritual lives by sharing with them the Holy Habits.

The commandment implies that even the weak have unsuspected strength which can be used to the glory of God if they are given the incentive of progessive, spiritual knowledge. Thus, Mary Magdalene, once a sinner, became a saint. Thus, Paul, once a persecutor, became a stalwart pillar in the Church of the living Christ. Thus, countless thousands all around us can be transformed by the Master's redemptive love as it comes alive in us.

The Legacy of the World

The third portion of Christ's bequest was delivered upon an appointed mountaintop in Galilee. The 11 disciples had kept there a rendezvous with their risen Lord. After speaking of His power on earth and in heaven, the Master urged them to "go . . . and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost . . ." (Matthew 28:19).

Even as the dying Jesus prayed forgiveness for those who were crucifying Him, so the risen Lord expressed concern for the unsaved before He ascended to the glory of His Father's house. In both instances He was holding before us the responsibility to think of others. Wherever men and women need the larger vision of faith, there is our personal obligation to show them the Master's way. Wherever nations sit in darkness, there is our responsibility to bring the light.

Never was that responsibility greater than it is now. For the darkness of fear has gripped our world. Only the light that shines from the face of the risen Christ can dispel it! And men shall see that light only as it is reflected in the eyes of those who know whom they have believed and are persuaded that in Him is life.

The

It is not by chance that our Easter services are the most beautiful and significant of the Church year. Thousands will attend worship in our sanctuaries on Easter Day, and there will be more of a genuine quest in the average heart registered by this attendance than we usually admit. Everyone has a personal interest in the message of Easter.

This longing for the good life, which seems to be brought to a climax at Easter, is native to the human soul. There is something about the thought of everlasting life which catches the imagination of the human mind and intensifies our mental processes. We want to know that there is "a life beyond." We are anxious to know all we can about the quality of this life.

Is it possible for us to get new strength and to have our horizons of thought pushed back as a result of the Easter message this year?

God Is Concerned

Easter will bring reassurance to us that God is very much concerned with His creation. To the loved ones of many of our youth who have paid "the last full measure of devotion," the words of our Lord, "I am the resurrection and the life," will bring unusual consolation in the hour of their sorrow. Perhaps it will be easier for us to understand the message of Easter this year than in many years. Our weakness will be met by His strength. In the light of His sacrifice and His triumph we shall find new light for these dark days. God's concern will be manifested in new and untried ways, largely because we have been thrown back again upon divine resources.

God has been working a long time to convince His children of the reality of this life after death. Before Christ came, we hear Him speaking in the pages of the Old Testament. In the Book of Daniel we read: "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." The Easter fact itself is proof that God did all He could to make

"Holy Women at the Tomb," a painting by Axel Ender.

Easter Quest

by H. Conrad Blackwell
Centenary Methodist Church, Lynchburg, Virginia

Himself understood. The love God has for us is not terminated in this life.

God is just, and in this justice is our hope in immortality. God is the determining will back of the universe. This brings consolation, for we know that the finest values of earth will be preserved. Life's highest values are always seen in personalities. Truth, beauty, and goodness exist permanently, if translated into human characters.

In this connection, we can draw help from the world of science. Force, matter, and energy are always preserved. These change their forms but are not destroyed. Fire does not destroy. It merely changes a thing from a solid to a gaseous form. God will "follow through" with this policy in the realm of personal life.

A Persistent Dream

Furthermore, everywhere a man dreams of immortality, and God has inspired the dream. Would He deny the possibility of its realization? Joseph Addison, in *Cato,* makes a character say:

> It must be so—Plato, thou reasonest well!
> Else whence this pleasing hope, this fond desire,
> This longing after immortality?

And to make the dream come true, God replied to the evil forces of a mighty Empire. When Christ was crucified it seemed that evil had triumphed. But God's answer to evil is Easter morning and a Risen Christ. Evil could not have the last word. The mystery of Easter answered the evil of Good Friday.

The mystery still surrounds our lives. It assures us of the presence in our world of a Power which is forever at work to redeem the whole race. For our God "is not willing that any should perish, but that all may have everlasting life." God is present with us. We do not need to understand fully the mystery; we need to accept it and proclaim it.

The thing that makes all the difference in life is this: "And the Word was made flesh and dwelt among us." A religion that ends in the grave can never meet our human need. But Christ lives! "Why look ye for the living among the dead? He is not here but risen." Not only His influence lives (yes, that too) but Christ our Saviour and Lord! The invisible is real, and we sense His presence walking the ways of our weary world.

Life Triumphs

In the second place, Easter will remind us that Life persistently triumphs over Death.

So it is that Easter becomes for us who are in the faith the supreme festival of hope. As I sit in my study writing this, I can see how strong is the grip of winter upon nature. Cold and snow and sleet seem to be having their day. But "if winter comes, can spring be far behind?" Yes, we know spring will come with healing in its wings. Birds will rest on the limbs of trees, now heavy with sleet, and their melodies will be welcomed by eager ears. We are told that our bodies undergo certain changes every seven years and that every seventh year we are "new creatures." Life has again triumphed over death.

Of great interest to us is the fact that our spiritual selves are given a new lease on life. It is said that John Quincy Adams, when 80 years of age, met a friend on the streets of Boston. The friend asked, "And how is John Quincy Adams today?" To which Mr. Adams replied, "John Quincy Adams himself is very well, thank you. But the house he lives in is badly dilapidated. It is tottering on its foundations. The walls are badly shattered, and the roof is worn. The building trembles with every wind, and I think John Quincy Adams will have to move out before very long. But he himself is very well." Adams was in no doubt about his spiritual state.

All over our war-weary world the thoughts of men are turning again to that query, "If a man die, shall he live again?" A risen and a victorious Christ forever removes any doubt from our minds and gladdens our hearts with "because I live, ye shall live also."

If we have lost Christ as the center around which our lives can be built, we will have some doubt as to the final chapter of existence. Let us, then, at this Eastertime, make life Christ-centered. Let us see that loyalty to Him is the supreme loyalty. God in Christ is worthy of our best.

> Thou, O Christ, art all I want;
> More than all in Thee I find:
> Raise the fallen, cheer the faint,
> Heal the sick and lead the blind.
> Just and holy is Thy name,
> I am all unrighteousness;
> False and full of sin I am,
> Thou art full of truth and grace.

A Type of Endless Life

Finally, a helpful question presents itself to us: Are the qualities of our lives now worthy of endurance?

A certain type of unending life might not be desirable. Have we proven ourselves worthy of an everlasting fellowship with God?

How tragically the idea registers itself in a quotation attributed to the late O. Henry. On June 5, 1910, as he lay dying, this famous author said to his nurse, "Nurse, bring me a candle." "A candle? Why do you want a candle?" "Because," said Henry, "I'm afraid to go home in the dark."

Immortality might stand for mere existence—"exemption from oblivion." On the other hand, eternal life signifies fellowship with God on an enduring plane.

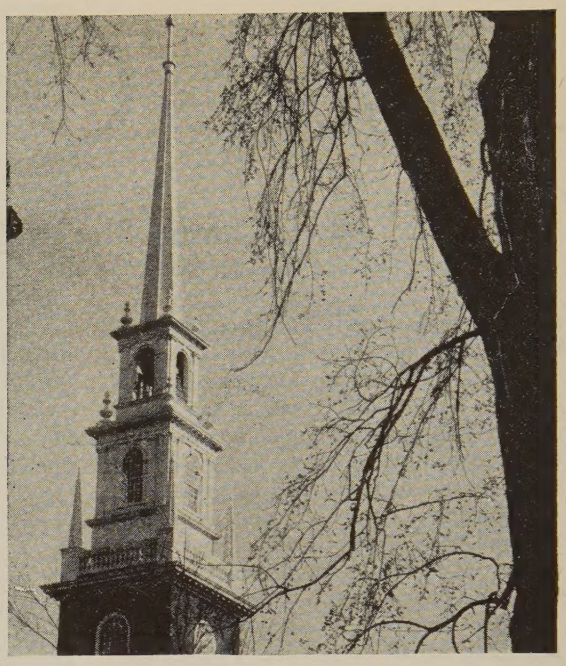
The New Testament concept of death as a sleep is suggestive of the idea that men will be awakened to experience an invigorated and renewed life. Christ says to them who are true to Him, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." "In my Father's house are many mansions: if it were not so, I would have told you."

Of the everlasting life, then, Jesus was the first fruits. He lives in liberating truth which will succeed against all dictatorships and totalitarianisms! He lives in countless lives struggling against great odds to win out in this spiritual warfare! Christ is here. "Immanuel is His name!"

In the testimony of John Wesley, as the sun of life was going down, we take high courage, "The best of all is, God is with us."

An Easter Surprise...

by Daniel Lyman Ridout
Superintendent, Dover District
Delaware Conference



IT HAPPENED while I was pastor of John Wesley Church, Bridgton, New Jersey. The occasion was the Monday before Easter. I sat in, almost by accident, on a rehearsal of the Sunday school for the forthcoming Easter program and, for the first time, heard some unusual voices among the children. There flashed through my mind these thoughts: Here is a gold mine. Why not do something *unusual* with these children! Why not disregard traditional age limits and develop a choir among *all* the children of the school!

A Different Approach

The approach was different. The procedure was clouded in deepest secrecy. The result was amazing. It happened this way:

After that Monday rehearsal, I asked all teachers present to excuse themselves and to leave the children with me for a few moments. This done, I told the children that we were going to learn two new and special pieces to sing at our Easter services the following Sunday evening. But our presentation was to be kept strictly secret until the time came for me to present them. No teacher or parent was to be told. It was to be our surprise gift to our church.

Rushing in where even angels would fear to tread, I divided the 50 children present into "parts." Their ages ranged from eight to 16. Fortunately, I had been teaching many of them the piano and knew that they had music-reading ability. But I had no idea how many altos, tenors, and basses I might find to round out the four-part harmony. For, certainly, most of them would be sopranos. Aided by their enthusiasm for the new project and by their love of music, I found that there was practically no problem at all. We immediately found about 12 really good alto voices, and about six tenors and four basses.

We started out with the Easter Negro Spiritual, "Dust and Ashes"—one of the most difficult of all Spirituals to teach and to sing:

"Dust, dust and ashes lie over on my grave,
Dust, dust and ashes lie over on my grave,
Dust, dust and ashes lie over on my grave,
And the Lord shall bear my spirit home,
And the Lord shall bear my spirit home.
They crucified my Saviour, and nailed Him to the tree,
They crucified my Saviour, and nailed Him to the tree,
They crucified my Saviour, and nailed Him to the tree,
And the Lord shall bear my spirit home,
And the Lord shall bear my spirit home."

And then, going on dramatically through the story of the Crucifixion, including that moving stanza,

"Oh, Mary came a-running her Saviour for to see,
Oh, Mary came a-running her Saviour for to see,
Oh, Mary came a-running her Saviour for to see,
And the Lord shall bear my spirit home,"

the chorus breaks into the triumphant theme of the Resurrection:

"He 'rose, He 'rose, He 'rose from the dead,
He 'rose, He 'rose, He 'rose from the dead,
He 'rose, He 'rose, He 'rose from the dead,
And the Lord shall bear my spirit home,
And the Lord shall bear my spirit home—
And the Lord shall bear my spirit home."

What I heard I could hardly believe myself. Perfect harmony, perfect rhythm, perfect coordination—really perfect singing. I discovered what I had not had opportunity or occasion to observe closely before: that the influence of a "musical" pastor had taken deep root during the four years of his ministry in that church. It had taken root unconsciously, spontaneously, and thoroughly. Here was a gold mine indeed! By all means it must be brought to highest possible refinement!

A Noble Experiment

The experiment proved a noble one. The special number was learned in two days. By the end of the week it and another Spiritual, "I'm rolling through an unfriendly world," were perfected. Astoundingly, too, the secret was perfectly kept. Not a single parent knew, including my own wife. Occasionally my two children would break out, "They crucified my Sav. . . . ," and then they would remember that

"Mother must not know," and they would stop short. Fortunately, she did not catch on. Parents told me afterwards that something like that happened in their homes, too, and yet they did not suspect that the child was learning anything new to sing in the Easter service.

The teachers and parents of John Wesley Church could not imagine what was going to happen when, at the close of the program Easter night, I said, "The children and I have a little surprise presentation for you." I did not say that they were going to sing. I gathered them on the platform and quietly gave them the pitch. When the glorious four-part harmony broke out, an indescribable wave of emotion and amazement swept over the congregation. "Are these our children?" "When did this happen?" "How can it be possible?" "We've never heard a better choir!"

A Truly *Great* Choir

Within the space of one short week! An inspired and awakened pastor and leader! Children with native musical talent and a profound love for singing! A truly *great* choir!

Of course, some could not make the grade finally, and I had to cut the number down to 35. And those 35 became famous throughout the East as the Children's A Cappella Choir of John Wesley Methodist Church, Bridgeton, New Jersey. Countless thousands over the radio and in numerous churches were inspired by this remarkable and almost spontaneous development of that Monday preceding Easter.

Even more revealing than the interpretation of Spirituals, however, were these children's interpretations of the "undiscovered" hymns in *The Methodist Hymnal*. With strict accuracy insofar as musical notation was concerned, and with unerring memory, they would amaze pastors in large churches by singing, without book, such beautiful hymns as, "The Day Is Slowly Wending" (57), "O Sacred Head" (141), "Into the Woods My Master Went" (132), and "Immortal, Invisible, God Only Wise" (64).

The devotion of these children to their musical ministry is indicated in this great story of loyalty as expressed by little Sarah Ridgeway, then a 10-year-old alto of the choir.

Sarah, unusually small for her age, would rather sing than play or eat. She had been with the choir since its first rehearsal and had not missed a rehearsal or a performance at home or abroad.

I had announced the choir rehearsal for Thursday afternoon, as usual. At the close of the service, Sarah came to me and said, "Reverend Ridout, we can't have choir practice Thursday."

"We can't?" I asked, surprised, and I wondered what there could be on Thursday that I had forgotten that might prevent our having the rehearsal.

"Why can't we rehearse Thursday, Sarah?"

And with all sincerity, Sarah replied:

"Because I won't be here. I have got to go down to my grandmother's!"

Thirty-five children in the choir—and we couldn't rehearse, Sarah thought, *because she wouldn't be there!* One little alto among 35 other voices!

But little Sarah Ridgeway was destined to challenge thousands of people by her love and loyalty to a great cause. I have told that story hundreds of times in hundreds of places. And it always does something to people.

Suppose in all our churches we had officials, choir members, and worshipers who would say: "My church can't hold services Sunday—because I won't be there!"

A Spirit of Loyalty

Of course, if you can't be there, your church will very probably go on. And yet it is just that spirit of loyalty that keeps our churches alive and makes the service of Christ a consuming passion in the hearts of a great many people.

I am glad, indeed, that this declaration of faith, of loyalty, and of love came from the heart of a little child!

He Is Risen!

Christ is risen from the dead!
Death no longer holds Him prey;
He the stone hath rolled away,
He that bruised the serpent's head;

Christ is risen! Gracious word!
Ask not "where thou laidest Him?"
Listen to the seraphim,
Chanting to their risen Lord;

Christ is risen! Bless His Name!
Courage for the earthly strife;
Death is now the gate to life.
Sing ye of triumphant fame;

Christ is risen! Living Word!
God invites the men of earth;
Grants them now the second birth.
Loud ye now hosannas sing.

Christ, the Lord of Life and Light,
Christ, the Lord of risen Might.

An Easter Poem

by J. F. Dorman
Pastor, The Methodist Church
Erma, New Jersey

The Upper Room Radio Parish

Holy Week Series

Six 15-minute Transcriptions to be broadcast on 750 stations

Howard Ellis, producer of the Holy Week series for The Upper Room Radio Parish, auditions a test pressing with James McKinney, Program manager of radio station WSIX.

Dr. Ralph Sockman, minister of Christ Church, New York, author and preacher of the National Radio Pulpit is the narrator of this Holy Week Series. Radio stations will be offered this set of six transcriptions for public service broadcast during Holy Week. Ministers and others inquiring about the series be sure to indicate station to be used and if firm commitment of broadcast time has been made.

Music has been associated with the celebration of Holy Week since the disciples in the upper room joined their Master in a hymn at the Lord's Table. This transcription season will take the great Holy Week music into the homes of people across the land. Here is combined an outstanding choral group, a string quartet, organ and harp. The Bible reading and narration is by Dr. Sockman.

Music on This Series

"Triumph"

PROGRAM I—MONDAY

The Holy City
The Palms
What Wondrous Love
Ride on, Ride on in Majesty
God So Loved the World
Jesus Walked This Lonesome Valley
The Old Rugged Cross
The Palms

"Conflict"

PROGRAM II—TUESDAY

The Holy City
O Young and Fearless Prophet
Oh, Jerusalem
Prepare the Way to Zion
Almighty Father
The Old Rugged Cross
The Palms
Background Music—Strings

"BETRAYAL"

PROGRAM III—WEDNESDAY

The Holy City
Edna's Song
Po' Lil Jesus
All Hail the Power
Lord, I Want to Be a Christian
The Old Rugged Cross
The Palms
Background Music—Arensky
String Quartet in A Minor

"Communion"

PROGRAM IV—THURSDAY

The Holy City
Break Thou the Bread of Life
According to Thy Gracious Word
Let Us Break Bread Together
A Legend
The Old Rugged Cross
The Palms
Background Music—Chorales
from "St. Matthew Passion"

"Crucifixion"

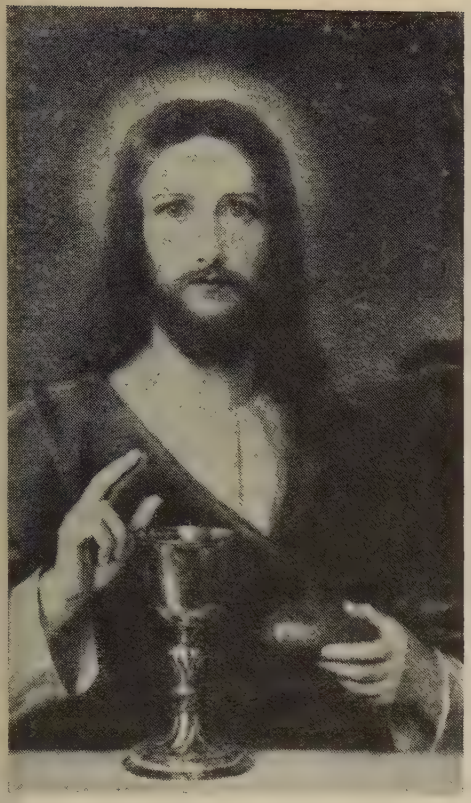
PROGRAM V—FRIDAY

The Holy City
Into the Woods
A Voice Upon the Midnight Air
They Led My Lord Away
He Never Said a Word
Were You There
The Old Rugged Cross
The Palms
Background—
"St. Matthew Passion"

"Resurrection"

PROGRAM VI—SATURDAY OR EASTER SUNDAY

The Holy City
Christ the Lord Is Risen Today
Were You There
By Early Morning Light
Crown Him With Many Crowns
I Know That My Redeemer Liveth
The Old Rugged Cross
The Palms



"This Is My Body," a painting by L. Otto. Photograph by Three Lions.

The Sacrament of the Lord's Supper

by Gaylon L. Howe
Pastor, Calvary Methodist Church
Lake Worth, Florida

DISTINGUISHED preaching, passionate soul-seeking, and effectual organization of its work have marked the life of Methodism from its beginning. For Methodism is a prophetic voice, an evangelistic zeal, a world-wide mission. Yet at the very center of its busy life, in the midst of all its varied activity, there stands the Lord's Table about which we gather again and again to cleanse, to heal, and to nourish our inner lives. The pulpit and the altar, both representative of the means of divine grace, rightfully constitute the two main pillars about which the structure of The Methodist Church is raised.

It would be presumptuous for one to attempt to set forth the full meaning of the Sacrament of the Lord's Supper. At the heart of it there is a mystery which no man can fathom. It *is* proper, however, for us to seek a better understanding of the Sacrament.

Methodism, like other evangelical bodies, has felt the disturbing effects of our sectarian divisions. Thus, it, too, has suffered the confusion resulting from the fragmentation of much of our traditional doctrinal structure. The essential emphasis in the Lord's Supper upon the unity and universality of the Christian fellowship points up in painful relief our shortcomings in these areas of faith and practice.

Historical Nature

The first meaning of the Sacrament lies in its historical nature. The Lord's Supper was instituted by Jesus, in the company of the disciples, "in the same night that He was betrayed." Each observance of the Sacrament has recalled that last night in the Upper Room when our Lord said to His disciples, "This do in remembrance of me."

Christianity is a historical religion. If Jesus had not been a figure in history, if He had not lived and died, if He had not risen again, the Christian religion would not exist at all. Accordingly, whatever else we may say about the meaning of the Lord's Supper, we must recognize first that it is a memorial—"the memorial the Son hath commanded us to make."

However, if the Lord's Supper were nothing more than a memorial it would not be a Sacrament. A service of remembrance might be a soul-stirring and inspiring experience to a devout worshiper, but a sacrament must contain a unique element which goes beyond the memorial aspects. A sacrament may serve to remind us of the existence of spiritual reality, but its higher meaning lies in its power to convey that reality to us. Christ is remembered as a Person who lived long ago, but He is conveyed to the faithful worshiper as a Presence among men today.

It may be noted here that in those Christian fellowships where the memorial aspects of the Lord's Supper are accepted as its total meaning, there is a tendency toward innovation and sentimental ornamentation to enliven the flagging interest of the people. On the other hand, there are vast numbers of other Christians who gratefully receive the bread and wine from the Lord's Table as the body and blood of "the Lamb slain from the foundations of the world." To them the Sacrament is the means by which they become "partakers of his most blessed body and blood." Thus, the experience of the presence of one who uses physical means and matter to impart to us His life transcends the mere remembrance of one who lived and died 2,000 years ago.

A Fundamental Point

Methodists may exercise a large range of freedom in their doctrinal beliefs and attitudes. It is important to remember, however, that the early Methodist movement was positive at fundamental doctrinal points. Article XVIII of the "Articles of Religion" (*Discipline*) gives us clearly a doctrine of the Real Presence of Christ in the Sacrament of the Lord's Supper:

> The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ. . . .
> The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is faith.

This still sounds like good Methodist doctrine.

If the core of the Sacrament is our reception of the Living Christ into our own lives, then there follows another aspect of meaning. In our Communion ritual we make this commitment: "We offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a

reasonable, holy, and living sacrifice unto thee. . . ." The offering of ourselves by the humble surrender of our wills to our Lord is vital. It is not only essential to the meaning of the Lord's Supper; it is also requisite to receiving the benefits which are associated with the Sacrament. When all that we are and have becomes His, then all that He is becomes ours.

It is not enough, therefore, merely to imagine the Christ, or even to come close to Him and to visualize Him as a spiritual Presence. Christ must become a part of us, even to the extent of the experience about which Paul wrote when he declared, "Not I (live), but Christ liveth in me." Jesus stated the nature of the perfect relationship when He said, "I am in my Father, and ye in me, and I in you." In earnest supplication we hear the Master pray: "I in them, and thou in me, that they may be made perfect in one." The meaning of the Sacrament is not complete until it includes all that is meant by the surrender of self to the Living Christ.

The Upper Room, Gethsemane, and Calvary are inseparably linked. Yet it is not the betrayed, the suffering, and the dying Christ who enters into our lives as we receive the elements of His broken body. It is the risen Christ "who lived and died and is alive forevermore."

There are other strands of meaning in the Sacrament of the Lord's Supper. Thanksgiving, adoration, fellowship, confession, penitence, and supplication likewise belong to it. The earnest worshiper will feel the richness of these elements as he moves through them to the central experience. Then, as he takes the bread and wine, the worshiper receives God's greatest gift to man. And as he does so, he knows that he partakes of the real and enduring Presence.

Through the "outward and visible sign" "the inward and spiritual grace" is imparted. The reality of this experience is not dependent upon any special temperament or emotional ecstasy. On our part it depends only upon humility, fidelity, and faith.

To the individual communicant there will always be a diversity of meaning in the Communion. The Presence of Christ is constant. And yet, while what we do at the altar may contain little variety, nevertheless, the effect upon our lives is always different. On a day of weariness, it means refreshment and renewal. At a time of grief and loss, it means sympathy and consolation. In a moment of despair, it means hope. Under strain and anxiety, it means clarification of our minds and the restoration of confidence. Under the weight of guilt, it means mercy and forgiveness.

Wide Meaning

The meaning of the Sacrament to the individual is as wide and as variable as his needs. Remembering that Jesus said, "Ask, and ye shall receive," we may come to His table without fear of disappointment. In the midst of conflicts, and without turning away from life's tribulations—without shutting out the world about us—we find in Christ the evidence that nothing can separate us from the love of God.

Materials helpful to your celebration of the Lord's Supper

PRINTED COMMUNION SERVICE

$1.50 per 100

This is a Communion Service, and is ready for use. It contains the prayers, scripture, responses, etc., for minister and people.

Designed for churches which desire a fresh form, this service is adapted from the Ritual itself.

Communion Leaflets to Distribute During Lent

I Come to the Communion Table
by Roy L. Smith
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"This Do in Remembrance of Me"
by John L. Ferguson
75c per 100

The Sacrament of the Lord's Supper in The Methodist Church
by Hubert C. Smith
75c per 100

Why I Come to the Communion Table
A card with devotional value.
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Let's keep the record straight

A year or so after the meeting of the Uniting Conference of Methodism in Kansas City in 1939, someone said facetiously, "The Methodist Episcopal Church has become The Methodist Statistical Church." Of course, no one should be concerned primarily with numbers in a spiritual movement. But it is so easy to become ridiculous about something that is inherently and eternally sacred and significant. After serving for eight years on the Commission on Records, Forms and Statistical Blanks of The Methodist Church, I can say honestly that I have never known a group of men who had more zeal or spiritual concern for our Church, or who demonstrated this attitude more, as they sought to provide the Church with a system of records that would add to, and never distract from, the spiritual emphasis and mission of the Church.

Statistics and numbers may be boring to some laymen and to some ministers; but when one is privileged to look at these close up and for the whole Church, one learns a spiritual truth and lesson.

A Spiritual Story

Back of every number, be it financial or otherwise, there is a soul so precious that the Christ died for him. That number tells a spiritual story about that man, woman, or child. It reveals that someone did or did not give, that a soul was saved and added to the Church, or that someone was lost from the fold, possibly by the neglect of someone else. At least he was lost. Then numbers are not just numbers. They are souls precious in the sight of God. They are men and women and children whom God loves and for whom He wants us to be concerned. Keeping records is not a dull and drab business when records are of church membership.

It is an historic fact that the results of the great preaching of George Whitefield were never garnered and welded into a great spiritual force; but because John Wesley had his hearers organized into classes to which each member was assigned and for which records were kept and reports made, he became, under God, the founder of a great Church.

Counting seemed to matter in the New Testament, too, for we are told how many sheep there were, how many coins, how many sons, how many lepers, and how many persons were sent out by the Master Himself. On the day of Pentecost we are told how many were there and how many were converted and joined the Church.

Not for the sake of numbers, but for the sake of each person back of each number, we Methodists can take justifiable pride in our record system and do an even better job as pastors in making our records more correct and representative.

The *Discipline* makes the pastor responsible for the membership records of his charge.

In several paragraphs the *Discipline* (1952) makes it clear that the pastor or the membership secretary is to keep the membership records of the pastoral charge. However, since there is no other Disciplinary requirement or provision for the selection of a membership secretary, very few are elected. It makes no difference how efficient a membership secretary may be, every pastor should still feel a personal responsibility for the membership rolls of his charge. Among the duties and privileges outlined by the *Discipline* of 1952 for keeping the membership records are the following:

(1) The pastor is to receive members into the Church and "duly enroll them as members." (¶ 107, 108)

(2) All members received into the membership of the Church are to be reported by the pastor to the next Quarterly Conference, and obviously this requires the keeping of the record of the new members received.

(3) "It shall be the duty of the pastor of the charge or of the membership secretary to keep an accurate record of all terminations of membership and to report to each Quarterly Conference the names of all persons whose membership has been terminated since the conference preceding, in each instance indicating the reason for such termination." (¶ 118)

(4) When members move to another community, the pastor is charged with the responsibility of notifying the pastor in that community and of encouraging the members to unite with The Methodist Church in that community. (¶ 119, 120)

(5) To the pastor is committed the responsibility for issuing and for receiving and acknowledging certificates of church membership. (¶ 121)

(6) The pastor shall keep a record of all transfers and withdrawals of church membership. (¶ 122)

(7) The pastor shall issue certificates of baptism and enter the names of baptized children on the rolls of the church. (¶ 127)

(8) In addition to keeping the chronological roll of full members and the roll of baptized children, the pastor or the membership secretary shall keep (a) a Constituency Roll, (b) a Preparatory Membership Roll, and if necessary, (c) an Affiliate Membership Roll.

These are sacred and holy responsibilities, filled with evangelistic opportunities; and yet from across the Church there come scores of stories of sensitive souls that have been hurt because someone failed to realize the importance of keeping the Church membership records faithfully and correctly.

In a Church as large as is The Methodist Church it is obvious that there

by Edgar H. Nease
Executive Secretary
Southeastern Jurisdictional Council
The Methodist Church

will be great difference of opinion as to what records are important and as to what records should be kept. Your Church has given this question careful consideration. It has had to make a decision on what records seemed to be the minimum for spiritual efficiency. To implement this decision, The Methodist Church has sought to provide a simple and uniform system of membership records for the whole Church and at the same time to provide a system elastic enough to meet the needs of every church, regardless of its size. Your Church expects each pastor to see that these records are kept for each church and on the forms provided. (¶ 131) Why? The answer is simple.

If the Church is to have any statistics which are dependable and meaningful, there must be uniformity in the basic records kept and reports made. The total records system of The Methodist Church, from the local church to the Statistical Office in Chicago, is a unit. Each blank or record fits into the pattern for the whole Church. Therefore, you can follow a dollar given in your local church from the giver to the goal. In the same way, you can follow an individual member, without a break, from baptism through preparatory membership into full membership, marriage, and family life, and even through the termination of his membership, his death, and his burial. This is true if the records are faithfully kept. These records are both uniform and simple. Let us take a look at the record system and its meaning.

The Membership Record System

Your Church believes that it is the pastor's evangelistic responsibility and privilege both to receive members properly into the Church and to keep properly the records of achievement or progress in membership of the Church. This is provided in the membership record system which your Church requires each pastor to keep.

The baptism of a child is a spiritual experience. Therefore, it is an evangelistic opportunity to relate that home more closely to the life of the Church. The Official Membership and Church Record* provides proper space for recording this event, and the record brings the name of the child on the rolls of the church. Unless the parents object, the name of the baptized child is also entered on the Preparatory Membership Roll of the church. Under our itinerant system of the ministry, it is vitally important for the sake of the child that these records be kept faithfully and accurately, for the baptized child is now a special responsibility of the Church.

In the Official Record of Full Membership space is provided for all that need to be included in the records of the church from the beginning to the end of this relationship—the full name, marital status—including space for the name of the man to whom a woman member is married—how and by whom received into the church membership, and when and how full membership is terminated. Names are to be entered chronologically on this roll and numbered in that order. A supplementary card is provided for the keeping of the Alphabetical Roll and another card for the Family Roll. The supplementary card system, in every detail, fits in with the records in the permanently bound volume called "The Official Membership and Church Record."

The pastor's officiating at a wedding is also an evangelistic opportunity, and the record of such weddings belongs in the record of the church. This bound volume provides for this record as well as for the record of deaths of members, space for an annual summary for each year, and space where the pastor or the church historian should, in a short paragraph, give the year's outstanding achievement of events in the life of the church.

Because the Constituency Roll changes so rapidly, this record is not to be kept in the bound volume. Cards are provided, however, for this roll as an integral part of the church membership record system. The pastor is responsible for keeping this roll also.

Smaller churches of Methodism will probably need only the bound volume and the Constituency Roll cards for the records of membership of the church. Larger churches will find it difficult to locate names on the chronological roll in the bound volume and will need and use the Individual Membership Record Cards to keep a strictly alphabetical roll of members. Most of the larger churches will also need and want to add the Family Roll Cards. Churches in towns and cities will need the Geographical Membership Roll Cards to keep address records for calling and for mailings. Affiliate Membership Roll Cards are also available for churches that need them.

> "If a member of a local church is for a period of two years persistently negligent of his vows or without good and sufficient reason continuously absents himself for such period from the worship of the church, or has persistently refused for such period without just reason to support the church, or if his address has been unknown to the members of the congregation for two years, his name may be removed from the church membership roll by vote of the Quarterly Conference on recommendation of the pastor and of the Commission on Membership and Evangelism. Before such action is taken, the pastor or the Commission shall visit or otherwise communicate with such person, if his address is known, and entreat him to become a faithful member. If he refuses to give heed to such entreaty, the Quarterly Conference may proceed as above indicated, and order to be entered on the membership roll after his name, the following: 'Removed by order of the Quarterly Conference.' The membership of such person is thereby terminated, and the record thereof shall be retained; *provided*, he may be restored to membership by vote of the Quarterly Conference on his request and on recommendation of the pastor." ¶125, 1952 *Discipline*.

All Records Continuous

When the space in a bound volume is filled, what then? Simply continue to use the same volume for the other records or rolls until all are completed, securing a new volume in which to continue the roll or record filled in the first volume. This means that all records and rolls in the bound volume are continuous and the danger of errors in transcribing is eliminated. When a volume is completely filled, that volume is filed and kept for reference as long as needed and as a permanent history of the church. Obviously, the Constituency, Family, Individual, Geographical, and Affiliate Rolls, kept on the cards, are the ones that will have to be revised and brought up to date often. The bound volume is the permanent record and

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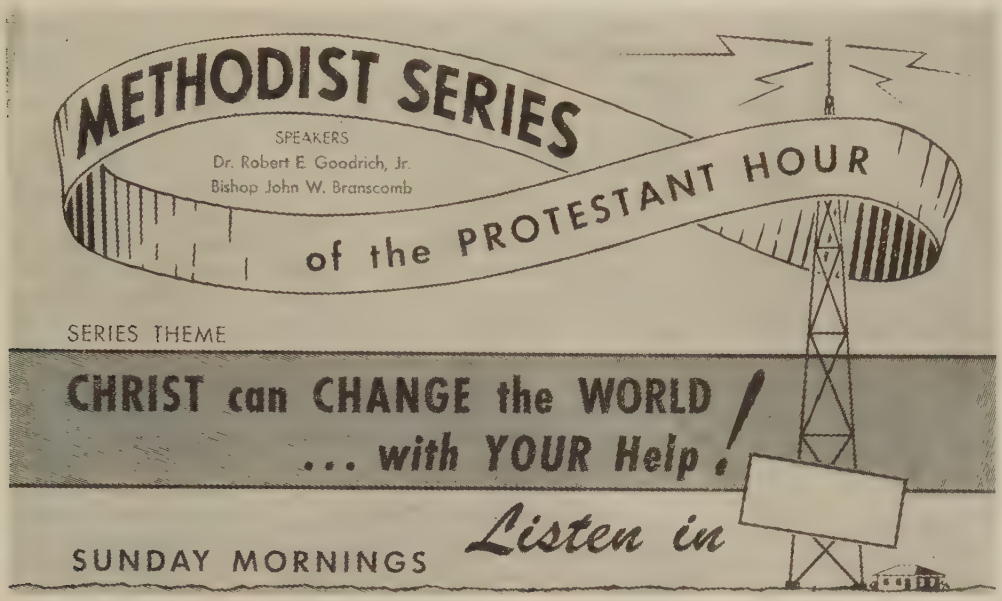
* Write to your nearest Methodist Publishing House for a descriptive catalogue of "The Official Membership and Church Record" and the supplementary roll cards and certificates. Your Publishing House has a volume that will meet the need of your church.

must be kept carefully as a spiritual service and preserved as the invaluable history of the life of the church.

This is a unified and simple system that does not require too much time or skill to be kept up to date and in good order and condition; but it is so important spiritually that it demands the oversight and care of the pastor. Unless he is interested, the record likely will not be kept.

The *Discipline* of the Church requires the pastor to do this, but there is a far deeper reason why he should do this joyously. The concern of the church for everyone to be properly entered on her rolls and for every change in status to be noted is far more significant than a book, numbers, facts. This information is the record of a child of God in his relation to the Church of Jesus Christ; and you, brother pastor, are responsible to God for these records as well as for these men, women, boys, and girls.



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The eighth annual presentation of this public service network radio program of music, worship, and sermon.

Presented in co-operation with the National Council of the Churches of Christ in the U. S. A. and the Methodist Radio Film Commission. Produced in the studios of the Protestant Radio Center, Inc.

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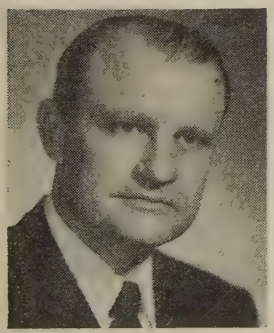
Speaker



Dr. Robert E. Goodrich, Jr.
Pastor
First Methodist Church
Dallas, Texas

Subjects for the Series

February 15
"The Gospel of the One-Step"

February 22
"How to Handle Doubt"

March 1
"Being Good Is Not Good Enough"

March 8
"The Mountains Are Not Enough"

March 15
"The Great Use of Life"

March 22
"The Great Commission"

March 29
"The Great Invasion"

April 5
"The Great Affirmation"

April 12
"The Great Obsession"

April 19
"The Great Vision"

April 26
Music by Salem Methodist Church Choir, Seward, Nebraska

May 24
A Special Aldersgate Broadcast from Great Britain

Speaker

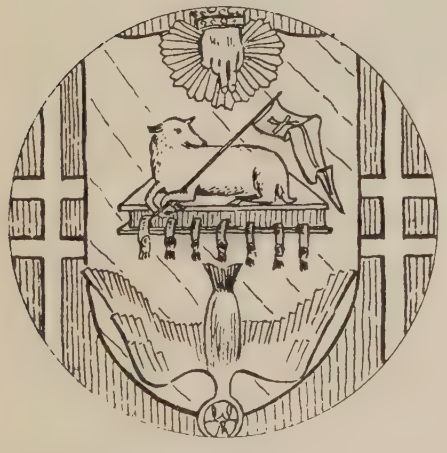
Bishop John W. Branscomb
Resident Bishop
Jacksonville Area,
The Methodist Church
Jacksonville, Florida

A New Building .

by J. Manning Potts

DECEMBER 13, 1952, was a historic day in the life of the Board of Evangelism and The Upper Room. On that day the staff and employees moved into the new building. It is standing on the lot at 1908 Grand Avenue where the old building of O. Henry fame stood for years. It is a new home for the Board, but it is the same old stand, the same old address.

But *mirabile dictu,* what a change! For nine years the employees have been housed in various parts of the city, first in three buildings (two old residences and a warehouse) and, later, when the house at 1908 Grand Avenue had to be torn down, in two warehouses and two old residences.



A Dream Comes True

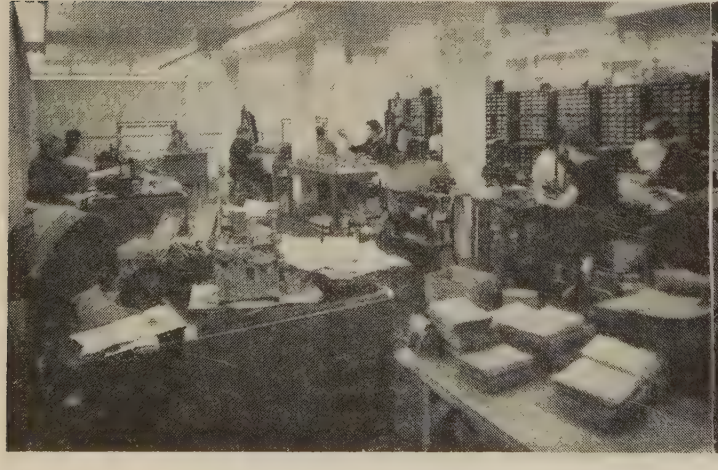
For years members of the Board and the staff have dreamed of a new building. It was put off so often that some wondered if it would ever come to pass. What with war, post-war restrictions, strikes, building material shortages, it was said over and over, "I wonder if we will ever have a building." Now it is here, a beautiful, commodious building, but not at the moment finished. There is much yet to be done. However, we have it. All the departments are housed; and there is a place for everyone, with some room for expansion. Bishop W. Angie Smith said recently, "This is the only building, so far as is known, which has been built by a denomination anywhere specifically for the cause of evangelism. It is therefore unique in this distinction."

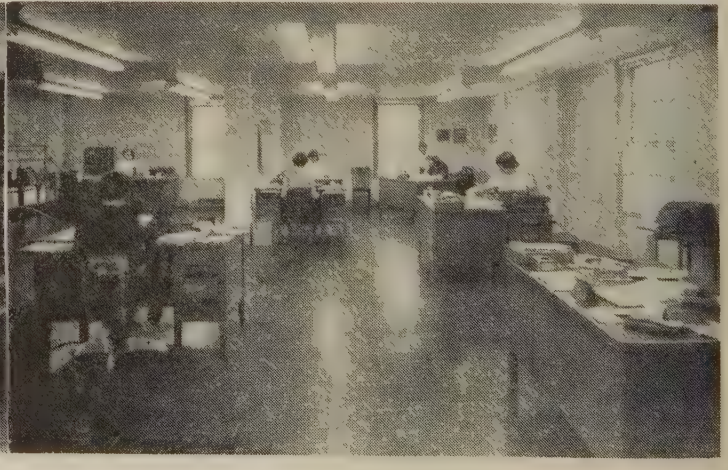
Dreams are coming true in this building—dreams of the members of the Board, dreams of architects, dreams of the staff and the employees. These have been dreams not alone for a better place to work, but for a home where all the employees can work together under one roof, for a place where better service can be rendered and greater efficiency can be had, for a place where more loyal and devoted zeal for the causes of evangelism and devotional life may be demonstrated. It is hoped that with the new building new areas of usefulness and service may be found, new dreams and visions may be realized, and new devotion to duty may become the order of the day.

Centered Around Chapel

The whole building is centered around The Upper Room Chapel. The chapel is coming to completion and will be finished by Easter. The building is Georgian Colonial in design, and the chapel is on the second floor. The li-

Above, left, Mr. D. P. Wright, Superintendent of Construction, checks construction details of the stairway. Center, left, a sketch of the central panel in the chancel rail in the Upper Room Chapel. The figures represent the Holy Trinity: the Father, the Son, and the Holy Spirit. Below, left, *The Upper Room* Yearly Subscription Department on the mezzanine floor. Below, the *Tidings* Order Department on the mezzanine floor.





. The Same Address

Editor, The Upper Room

brary is to be on the ground floor underneath the chapel. ("To be" because there is little library yet.) The dream is to have here some day the greatest devotional library in the world. It is hardly started, but it is the dream.

The woodcarving of Leonardo da Vinci's "The Last Supper" has been installed in the chancel of the chapel. It is a magnificent thing. Sculptured by Ernest Pellegrini of Irving and Casson —A. H. Davenport Company of Boston and New York, it compares most favorably with his other great carvings which are found in the Cathedral of St. John the Divine, Washington Cathedral, Princeton University Chapel, Duke University Chapel, First Methodist Church, Evanston, *et al.* More than 50 workmen had a part in this production, which was viewed at the plant in Boston by more than a thousand people just before it was shipped to Nashville. *The Christian Science Monitor, The Boston Herald,* and *The Boston Traveller* carried large pictures. The story was sent out by Associated Press across the country.

Meets Developing Needs

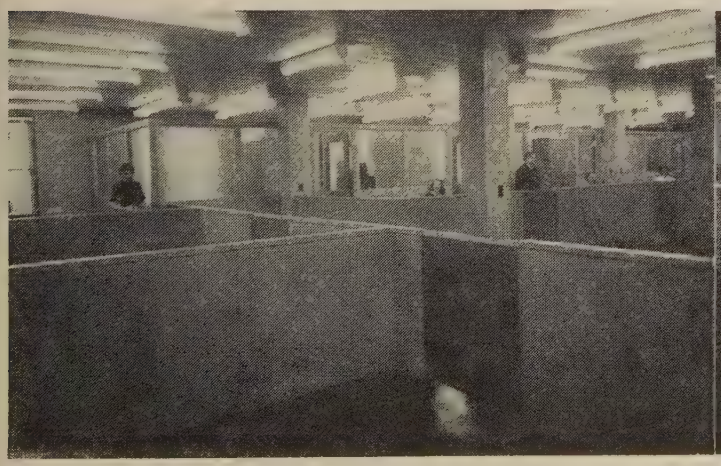
The building has been constructed to suit the needs of the Board as they have developed through the years. Established as a Commission in the Uniting Conference and later made a Board in 1944, the Board has had a phenomenal growth. Its business in the field of inexpensive devotional and evangelistic literature has determined the type of building. The basement, which is under three-fourths of the building, is stocked with packages of literature and The Upper Room Radio Parish transcriptions.

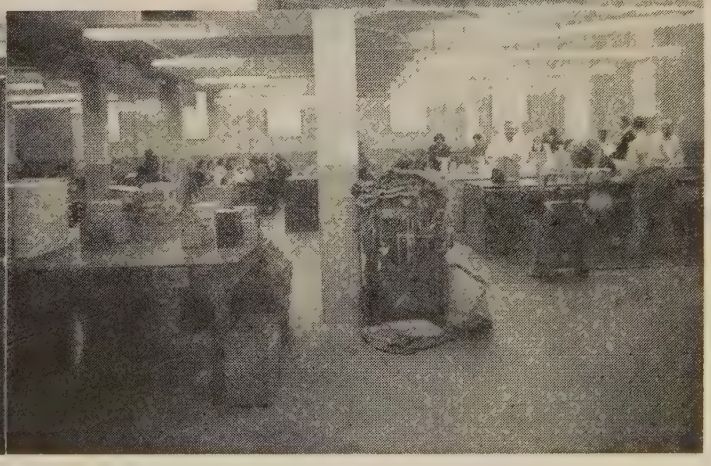
Half of the first floor is occupied by the shipping department. Each day an average of more than 55,000 copies of The Upper Room and 77,000 other pieces of evangelistic and devotional literature are shipped out of this department. The remainder of the first floor is occupied by the editorial offices, the business offices, and the Department of Administration and Cultivation.

The mezzanine floor is occupied by The Upper Room Yearly Subscription Department, Tidings Accounting Department, The Upper Room Circulation Department, The Fellowship of The Upper Room, a snack bar, conference rooms, an office for the chairman of the Board, Bishop W. Angie Smith, a large room for meetings of the Board, and a living apartment and office for the Executive Secretary.

(Continued on next page)

Above, right, Mr. Russell Hart and Mr. Martin Roberts discuss details of the pulpit in the Chapel. Center, right, Mr. J. W. N. Lee, II, and Mr. Alex Caldwell of Rock City Construction Co. examine detail of the main entrance of the building at 1908 Grand Avenue. Below, right, the Shipping Department on the first floor. Below, the United Evangelistic Mission Department on the second floor.





The second floor houses the United Evangelistic Missions, the Spiritual Life Department, Youth Evangelism, Local Church, Community, Negro Work Departments, and THE UPPER ROOM Accounting and Cashier Departments.

The building has been constructed under the direction of the Local Building Committee, B. A. Whitmore, chairman, Mrs. W. M. Alexander, E. W. Turnley, representatives of the staff, and the Executive Committee of the Board. Ground was broken on January 4, 1951, and the cornerstone was laid March 5, 1952. The committee was most fortunate in the choice of the architects, Hart, Freeland, and Roberts of Nashville, with Odis C. Poundstone, consultant. Mr. Poundstone was consultant for the Board of Education building, also.

Artistic Genius

Mr. Russell Hart has been the artistic genius of the building. His imagination and aesthetic gifts have been put into brick and stone. He was the architect of the Parthenon in Nashville, which is an exact reproduction of the Parthenon in Athens, and because of this has had much to do with the designation of Nashville as the Athens of the South. He has given constant care and attention to the artistic appointments of the building, walkways, and grounds and has been indispensable in his services. During the erection of the building he observed his 80th birthday. He did not even take off from his work to observe the event. Mr. Martin Roberts, engineer architect of the firm, has been equally diligent and devoted to the work. He has given constantly and freely of his time and daily has been at the beck and call of the committee to render service. The whole building enterprise has been a work of love and devotion on the part of those who have had a part in its construction.

Formal Opening

Everyone is looking forward to the opening on April 8. It has been planned in connection with the annual meetings of the Board of Evangelism and the Board of Education. The Executive Committee of the Board of Lay Activities is to meet at the same time.

There will be three services in connection with the opening. The first will be held on Wednesday morning, April 8. This will be a service in which the Sacrament of the Lord's Supper will be administered to the members of the Board of Evangelism, the staff and their families, and the general employees of the Board. The service will be conducted by the chairman of the Board, Bishop W. Angie Smith, assisted by the bishops who are members of the Board of Evangelism. The communion meditation will be given by Dr. Harry Denman, Executive Secretary of the Board.

Bishops to Speak

The official opening service will be at 7:30 o'clock in the evening on April 8. Bishop Smith will also have charge of this service and will make the main address. A liturgical consecration service will be a part of the program. On Friday, April 10, at 7:30 P.M. there will be a rather special service in which the bishops who have had responsibility for the leadership of the Board will be the speakers. These are Bishop C. C. Selecman, former chairman, Bishop Ralph S. Cushman, former chairman, and Bishop Paul B. Kern, former vice-chairman.

On Sunday afternoon, April 12, there will be "open house" at which time the people of Nashville and surrounding territory will be invited to come in to see the new building. At 5:00 o'clock in the afternoon there will be a service in the chapel with Bishop Roy H. Short, resident bishop of the Nashville Area, as the speaker.

Basic Booklets . . . . . Keep a supply always on hand

The Comfort Series

When Sorrow Comes
E. Stanley Jones

Comfort Ye My People
Grace Noll Crowell

When Disappointment Comes
John J. Buchanan

The Mystery of Pain
Leslie D. Weatherhead

The Christian and His Sorrows
W. A. Smart

Overcoming Discouragement
Robert Speer

Complete Set 50c

The Prayer Series

Pray for Others
Frank Laubach

What Does Prayer Accomplish?
Andrew W. Blackwood

How Does God Guide Us?
E. Stanley Jones

Is Prayer Intelligent?
George Buttrick

The Master's Guide to Prayer
Rollin H. Walker

How to Find Prayer More Meaningful
Georgia Harkness

Complete Set 50c

The Family Series

The Marks of a Christian Home
Hazen G. Werner

Strengthening the Spiritual Life Through Family Devotions
Nels Ferre

Parents Do Teach Children
Edward Staples

A Dwelling Place for God
Arthur W. Hewitt

The Family Altar
Roy H. Short and others

Complete Set 50c

One hundred or more 6 cents each — 12 for $1.00 — Single copies 10 cents

Quantity orders may be assorted — order from *The Upper Room*

1908 Grand Ave., Nashville 5, Tenn.

Evangelism in Action

SUPPLEMENT TO SHEPHERDS

APRIL, 1953

Bishop Welch Honored By Republic of Korea

The highest civilian decoration of the Republic of Korea was conferred upon **Bishop Herbert Welch**, December 14.

Conducted before the television cameras of New York City's Dumont station, it is estimated that approximately a million persons witnessed the ceremony.

His Excellency, **Dr. You Chan Yang**, Ambassador from the Republic of Korea to the United States, made the presentation on behalf of **President Syngman Rhee**. Both **President Rhee** and **Ambassador Yang** are Methodists. **Dr. Rhee** was a delegate to the 1912 General Conference of The Methodist Episcopal Church and **Dr. Yang**, a physician, long in Hawaii, is a member of Foundry Methodist Church, Washington.

Major Contributions

The decoration, known as the Republic of Korea Medal, was a recognition of the contribution made by **Bishop Welch** to the educational, cultural, and religious life of that country during his long residence there.

The citation was in the Korean language, signed and sealed by **President Rhee**, as was an official translation which **Ambassador Yang** read. It not only lauded Methodism's 90-year-old senior bishop, but detailed specific services, including his large share in the authorship of the Korean Affirmation of Faith, the third creed on page 512 of *The Methodist Hymnal*.

Dr. Allen E. Claxton, minister of Broadway Temple-Washington Heights Methodist Church, New York, served as master of ceremonies.

Bishop W. Angie Smith

announces
A Change in Plans for
Opening Services
for the New Building
of the
Board of Evangelism

✣

Wednesday, April 8
10:00 A.M.
Special Holy Communion Service
(for Board of Evangelism staff and employees)

✣

Wednesday, April 8
7:30 P.M.
Official Opening Service
consecrating both the building and those who work in it
(for members of the Boards of Evangelism and Education and the Executive Committee of the Board of Lay Activities)

✣

Friday, April 10
7:30 P.M.
Retrospect and Prospect
Addresses by
Bishops Paul B. Kern, Ralph S. Cushman, and **Charles C. Selecman** (former officials of the Board)
(for the Public)

✣

Sunday afternoon, April 12
Nashville Open House
2:00-5:00 P.M.
Tour of the Building
5:00 P.M.
Chapel Service
Bishop Roy H. Short

Bishops Urge Membership Classes

The College of Bishops of the Southeastern Jurisdiction is urging every pastor and local church to form a children's membership class "early in March at the latest."

The Bishops' resolution reads, in part, as follows:

"We are wholeheartedly supporting the United Evangelistic Mission in our Jurisdiction. We wish, however, to lay upon your hearts the necessity of carrying on the regular pre-Easter program of Evangelism in every Sunday school and local church. We do not wish for the UEM to interfere with any pastor's plans for the Lenten Season and the reception of classes into the church Palm Sunday and Easter."

Primal Functions

"This is one of the primal functions of the pastoral office, and must not be neglected. Our observation is that children's membership classes are generally formed in churches located in cities and towns, but we fear that the annual membership class is not so well established in our village and country churches. Can we not find in the smallest and most remote church at least one child waiting to be brought into the fold? And is not 'one of these little ones' worthy of our best pastoral care and effort? We especially request that each District Superintendent shall bring forward at each Quarterly Conference during 1953 the importance of children's membership classes, and shall receive a report from the pastor concerning the plans and results of such classes in each church in his pastoral charge."

The resolution is signed by Bishops Clare Purcell, Arthur J. Moore, William T. Watkins, Costen J. Harrell, Paul N. Garber, Marvin A. Franklin, Roy H. Short, and John W. Branscomb.

QUADRENNIAL GOALS 1952-1956

BASED ON THE EMPHASES

That the Kingdom of God May Be Realized

1. We Will Seek to Grow as Christians

Through individual and family worship, reading the Bible and other devotional literature.

Through enrollment in the Fellowship of Intercession.

Through active participation in the total life and work of the Church.

Through a sensitive concern for the needs of the world expressed in gifts and service.

Through daily witness by our Christian attitudes and convictions.

2. We Will Seek to Bring Others into the Christian Fellowship of the Church and of the Woman's Society of Christian Service and the Wesleyan Service Guild

Through a continuing program of visitation and cultivation with special attention to newcomers, unchurched families, and changing communities.

Through systematic plans to enlist new members in the study and service program of the Woman's Society of Christian Service and the Wesleyan Service Guild.

prise as the Church's best channel for building a just peace and understanding among nations.

Through a wider knowledge and use of the United Nations and its agencies, as government's best organized channel for building a just peace and understanding among nations.

Through increased emphasis on human rights for all people and a resolve to accept and follow the "Charter of Racial Policies of the Woman's Division."

Through study of the world's economic and social needs and a recognition of our responsibility for meeting those needs through government and church channels.

Through daily prayer for missionaries, for leaders in Church, in national governments and in the United Nations who are working on the issues of peace.

5. We Will Proclaim the World Mission of the Church to Be God's Plan for the Redemption of the World. To this end, we will work to make the Lord Jesus Christ known to all peoples everywhere, to persuade them to become His disciples, and to foster the knowledge and expan-

Through a wider and more effective use of publicity channels—newspapers and radio—to interpret the program of the Woman's Society of Christian Service and the Wesleyan Service Guild.

Through a program of leadership training, including an Officers' Training Day.

3. We Will Seek With Christians Everywhere the Sustaining Fellowship and Power of a World Christian Church

Through concerted efforts to interpret the vows of the Church and to create a greater loyalty to them.

Through an earnest effort to live out the spirit of the world Christian Church in terms of concern for and fellowship with all individuals and groups.

Through wider reading to become familiar with the outreach and program of the world Church.

Through growing cooperation in interdenominational activities.

Through an effort to carry out the plans of the World Federation of Methodist Women.

4. We Will Use All Available Resources to Work for "The Things That Belong unto Peace"

Through a program of study to educate adults, youth, and children concerning the world missionary enterprise.

tation of world missions for adults, youth, and children to develop attitudes of understanding and appreciation resulting in a fellowship of spirit.

Through well-planned monthly programs based on the Worship and Program Books, and the shared experiences of representatives who have attended a school of missions, a Guild Weekend, an educational seminar, a conference, district, or subdistrict meeting, plus any other method that will develop a realization of the opportunities and responsibilities of Methodist women.

Through cooperation with leaders of youth and students in developing an awareness that candidates for missionary and deaconess service are to be found in the local church.

Through personal gifts to the total budget set in the light of the world's needs and dedicated as a pledge service.

Through sincere prayer that Christ may be made known and that the Kingdom may be realized.

6. We Will Accept the Price of Christian Discipleship

The cost of discipleship is made clear by Jesus Christ. We will try to apply to ourselves what this means in terms of all of life, including: time, service, money, study, prayer, thought, and conviction which may result in suffering and sacrifice.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

Grandville Visiting Teams to Continue

The Methodist church at Grandville was full on Membership Sunday, October 26. The Evangelistic Mission climaxed in the baptism of seven adults and six youth. Forty-nine were received into membership—thirty-six on profession of faith and thirteen by transfer—while the nine visitation teams stood behind them at the altar to signify their support. The Upper Room and a subscription to the *Michigan Christian Advocate* will be sent to each new family. A period of instruction will be given for the new members in the near future. The pastor, **Rev. Gaylord D. Howell,** was assisted during the Mission by guest minister, **Rev. Rex Reid** of Swartz Creek.

As a result of the success of the Mission the visiting teams formed a "Shepherds' Club" and will continue to visit each quarter. They are **Mr. and Mrs. Harold Becker, Mr. and Mrs. Warren Bosworth, Mr. and Mrs. Melvin Dill, Mr. and Mrs. L. D. Goodrich, Mr. and Mrs. Ivan Hepfer, Mr. and Mrs. Ralph Purchase, Mr. and Mrs. Lloyd Thomas, Mr. and Mrs. Clayton Weaver, Mrs. Arnold Carr,** and **Mrs. David Walsh.**

Church Wins 154

First Church, Pasadena, California, received 91 persons on profession of faith to total 154 decisions for Christ and the Church in a four-day effort. This almost equalled a total number of accessions for the previous year. It was laymen that did the work.

There were 175 men who, under leadership of **Verne Orr, Sr.,** visited about 700 homes. It was a complex organization with responsibilities divided in a number of directions. **Rev. K. Morgan Edwards** said, "There were dozens of women working behind the scenes handling the clerical work and serving dinners."

All members are being assimilated through an extended period of training and orientation. They are shown the various aspects of the First Church activities and take a course on the beliefs of a Methodist. At the conclusion of the course, the newcomers are assigned a fellowship friend who assumes personal responsibility for helping the recruit find an active place in the program of the church.

• • •

Twenty-one thousand dollars for new Sunday-school rooms was raised in a two-week campaign at **Christ Church-by-the-Sea,** Newport Beach, Cal. . . .

Open Two Churches

Two churches have been re-opened in the Kirksville District Missouri Conference. The re-activated church at Germania is being served by **Rev. Marvin Vercler.** After a meeting of **District Superintendent J. W. Thompson** and **Rev. Herman Kille** with trustees of the Christian Church at Harris, arrangements were made to renew the Harris Church lease. **Mr. Kille** will begin his ministry in this church.

• • •

The Brundage Church on the Big Wells charge, Southwest Texas Conference, **J. L. Kosicki,** pastor, is a tithing church. Last year the congregation reported 13 active members, all of whom were tithers. For all purposes, these 13 contributed the sum of $1,208, for an average of $92.92 per member!

Christian Witness Mission for Leaders Scheduled

A Christian Witness Mission for Leaders will be conducted in Nashville, Tennessee, from March 17 to 20, for the purpose of sharing ideas and plans for reaching youth for Christ. Primary attention will be given to the details of setting up and carrying through a successful summer work camp project in youth evangelism. Resource leaders in essential areas will lead the discussion and work groups.

• • •

James R. Mutchmor, W. H. Young, and **David I. Forsyth,** board secretaries of the United Church's General Council, toured western Canada in the fall in the interests of evangelism, social service, colleges and secondary schools, and Christian education. . .

Film Commission Names New Supervisor

NASHVILLE, TENN.—The Rev. **Stanley F. Knock, Jr.,** Washington, D. C., has joined the national staff of the Methodist Church's Radio and Film Commission here.

He has been named supervisor of radio and television evangelism, it was announced by the Rev. **Harry C. Spencer,** Executive Secretary of the Commission. He said that Knock was elected by the commission's executive committee and confirmed by the Methodist General Board of Evangelism.

The Commission is being organized to plan and produce churchwide audio-visual programs, and will coordinate the activities of all Methodist agencies in the field of motion pictures, film strips, radio and television.

A native of Baltimore, Md., the Rev. Mr. Knock has been radio and television director for the Washington Federation of Churches since 1951. He was graduated from Scarritt College, Nashville, in 1948, and the Yale University divinity school in 1951.

The Rev. Mr. Knock was ordained in 1951. In Washington he has served as associate pastor of Hamline Methodist Church.

Stanley Knock and Harry Spencer in the studio of the Methodist Radio and Film Commission, Nashville, Tennessee, discuss future plans of the Commission.

The World Methodist Mission

by Elmer T. Clark
Secretary, The World Methodist Council

STIMULATED by the inspiring Call to Evangelism issued by the Oxford Conference of the World Methodist Council, the Methodists of the whole world are girding themselves for an intensive evangelistic crusade in 1953, the quarter-millennial of the birth of John Wesley. The General Conference of The Methodist Church, U.S.A., with enthusiasm and unanimity, adopted a ringing pronouncement in support of the movement and took the somewhat unusual action of instructing the Council of Bishops and all the Boards and Agencies of the Church to cooperate in the campaign. The Committee of Fifty and its Administrative Committee have formulated far-reaching plans to make this year notable in the supreme business of winning people for Christ and the Church.

All that, of course, is becoming well known among us, and the tides of evangelism seem to be rising steadily throughout the Church.

A World Movement

It is important to remember that this is a *world movement*—that it is the *World* Methodist Mission. It gives a relation to history and provides the well-recognized values that come from a simultaneous and far-flung enterprise. In participating in the evangelistic campaign this year, the smallest churches may realize that they are "moving like a mighty army."

A brief review of what is going on in various parts of the world may be useful in this connection.

Great Britain led off in preparing for the Mission. This was to be expected, since the Call emanated from Oxford and since Dr. W. E. Sangster of London is chairman of the Committee on Evangelism of the World Methodist Council. The British have followed the Oxford plan perfectly. The entire year of 1952 was devoted to preparation. A dozen small booklets were published and studied. Conferences were held. In each and every issue the church periodical published articles in support of the campaign. It was the theme of the inaugural addresses of the President and Vice President of the Conference; and, after an illuminating discussion, the Conference issued a supporting Call to Evangelism.

The British Methodists are far along in the matter of preparation. If one may judge from a careful reading of *The Methodist Recorder* each week, the Mother Church of Methodism is "all set," to use one of our American flippancies, for a great spiritual awakening and ingathering in 1953.

The President of the British Conference, the Rev. Colin A. Roberts, has summarized "what is happening in Methodism today and how our people are responding to the Oxford Call" as follows: (1) There is a wide knowledge of the inwardness of the Oxford Call among the circuits, practically all of which have done something in preparation; (2) there is a growing spirit of expectancy and a sense of spiritual need; (3) there is a widespread revival of prayer. "I believe there is more corporate prayer in Methodism today than for many years past," he writes. "This is the most hopeful sign of the times, for a praying people alone can discover God's will and be enabled to do it."

The Churches of the Continent

In the summer of 1952 Dr. Sangster, chairman of the Committee, and the Rev. E. Benson Perkins, Joint Secretary of the World Methodist Council, convened the Methodists of Continental Europe at Frankfurt, Germany, for the purpose of launching the World Methodist Mission among the churches of the Continent. In view of the relative numerical weakness of these churches and the handicaps under which they labor, this conference was remarkable. Thirty-five representatives from Germany, Finland, Austria, Spain, Denmark, Italy, Switzerland, and France were in attendance. Only the Methodists beyond the Iron Curtain were unrepresented, and one of the most deeply moving periods of the meeting was the hour of prayer for the churches of Eastern Europe.

The resolutions adopted at Frankfurt are being implemented by the small Methodist groups of the various countries. In Belgium the movement was adopted by the Conference. It is under way in Germany. Dr. J. P. Bartak has been sent back from America to Vienna as evangelistic director for Austria.

Latin American Response

In Latin America there is also an encouraging response to the Oxford appeal. While reports are not complete, each one that comes in tells of the preparations that are being made throughout the Americas, including the West Indies. From Jamaica, for example, has come the suggestion that an evangelistic preacher be sent from the United States to help the Jamaican Methodists in their campaign.

In South Africa the Mission has been launched under the name of "How-Great-a-Flame Campaign," taken, of course, from Charles Wesley's great hymn:

> See how great a flame aspires,
> Kindled by a spark of grace!
> Jesus' love the nations fires,
> Sets the kingdoms on a blaze.

South African Methodism has always been evangelistic. For more than a generation it has increased at the rate of about 10,000 members a year, and its total strength is now well above half a million souls. An organization of ministers known as F.K.C. (Fellowships of the Kingdom) is taking the lead in evangelism, and youth camps and district campaigns are useful instruments.

"The Year of Preparation," writes a

correspondent, "has shown wonderful results and plans adapted to the special circumstances of each district have been made up for the year which lies ahead." Prof. E. Gordon Rupp, of Great Britain, visited the South African churches last summer and gave a great impetus to the World Methodist Mission there.

Progress in New Zealand

The same story of preparation and progress comes from New Zealand. The movement has the support of the General Conference and all the District Synods. The Spiritual Advance Committee is promoting Teaching and Evangelistic Missions in the circuits, and a special preparation course in evangelism is being offered at the Trinity Theological College in Auckland for selected ministers from all the districts. Evangelistic missions, with preaching and visitation features, are to be conducted in the churches. The 1952 President of the Conference, the Rev. I. G. Laurenson, is the Crusade Director. He has conducted Jubilee Celebrations in the missions of the Solomon Islands to project the revival into that area.

The Methodist Church of Australia has set aside the Rev. Alan Walker, one of the most experienced missioners, to direct the evangelistic campaign of 1953, which is called the "Mission to the Nation." A period of preparation was observed in 1952. The campaign this year will be "the greatest attempt ever made by Australian Methodism to carry the Christian message to every part of the continent." The high point of the Mission will be 10-day meetings in the capital cities of each state. These will be carried down to other cities and towns, and a weekly radio program will be featured. A book is being prepared which will describe Methodism's contribution to Australia and contain the church's pronouncements on social issues. In this manner the personal and social aspects of evangelism will be stressed.

All this indicates that the ideal expressed in John Wesley's last letter to America is a living reality: "The Methodists are one people in all the world." They have always been one in faith and fellowship, though they are broken into 40 denominational fragments in 75 lands. Now they are united in the promotion of a definite program of work. This has never happened before. It will, we hope, pave the way for a close and larger union of Wesley's followers.

Evangelism Unifies

It is significant that this oneness was brought about by an emphasis on evangelism. Probably it could not have been achieved on any other basis, for on nothing else are there so few differences of opinion. Evangelism is the primal urge among Methodists. It has always been. It is, indeed, the sole reason for our existence. Secular historians do not refer to the work of Wesley as a movement of social reform, although it was that. They call it the Wesleyan Revival. In the strongest possible words, our founding fathers wrote it down as the chief duty of the preachers: "You have nothing to do but save souls." The response of Methodists everywhere to the Oxford Call indicates that they have not drifted too far from their origins.

Basis of Unity

This is the true basis of Christian unity. Had Oxford sent out a call for anything else under the sun there would have been interminable arguments and widespread indifference, just as is true of the ecumenical discussions that have been going on without substantial progress for half a century.

The presidential inaugural address at the British Conference last summer pointed out that one of the reasons for organizing the Ecumenical Conference 75 years ago was "to increase the moral and evangelistic power of common Methodism and to secure a more speedy conversion of the world." Thus we came together then; thus we remain together now; thus we will go on to a larger unity.

"Nothing else could so clearly manifest the unity of the Methodist poeple," continued the address referred to, "nothing could render greater service to a distracted and divided world, and nothing could make a richer contribution to the Church Universal, than a Methodism responsive to this call."

FOR YOUR PROGRAM OF ASSIMILATION

Self-Help for New Members

by Ray W. Ragsdale

A booklet of practical aids to good churchmanship

15c each; 10 or more, 10c each

Assimilating New Members

by G. Ernest Thomas

A six-step program to guide new members into active membership

10c each; 12 for $1.00

Children's and Youth Membership Kit

Books, booklets, and leaflets aimed at making membership more vital

50c each

I Will Uphold the Church

by Homer J. R. Elford

The significance of good churchmanship

10c each; 6 for 50c

A Word to New Members

by Bishop W. E. Hammaker

10c each; 12 for $1.00

1908 Grand Avenue **TIDINGS** Nashville 5, Tennessee

A New Evangelistic Opportunity:

The Local Church Commission on Membership and Evangelism Is a Vital Instrument for Christ

With the aid of the Local Church Commission on Membership and Evangelism, local church evangelism now has a new opportunity to go forward at a greater pace than ever before, contemporary Church leaders believe.

Commenting on the possibilities of the work which this Commission may accomplish for the Church, Bishop Roy H. Short of the Nashville Area recently said: "If the evangelistic program in any local church is to be successful, there must be a well-organized group of carefully selected persons who will major on this task. The various tasks to be accomplished in any church are accomplished only as some dedicated souls major on them. Hence arises the great importance of an active Commission on Membership and Evangelism in the local church to keep the congregation conscious of its evangelistic task, to plan and execute a continuing, well-functioning program of evangelism, and to cultivate methodically the spiritual life of the membership of the church.

"Moreover, the Commission on Membership and Evangelism is of tremendous significance, not only to the local church but to the Church at large," the Bishop continued. "The Methodist Church today has a challenging, carefully planned, workable program of evangelism. It can reach the local church with this program most effectively where it has the full cooperation of an evangelistic pastor and a live, functioning Commission on Membership and Evangelism," the Bishop stressed.

Loaded with Dynamite

Ernest M. Dycus, Superintendent of the East St. Louis District of the Southern Illinois Annual Conference—who has been actively interested in the work of the Commission—declared not long ago, "The Commission on Membership and Evangelism, as set up by the General Conference, is loaded with dynamite. Truly, the sky is the limit as to what can be accomplished, depending on the attitude of the Commission itself."

Dr. Dycus then quoted one lay leader, who, after receiving the challenge at a sub-District meeting on the duties of this Commission, said to his local Quarterly Conference, "We laymen have not been doing our job. You will hear from me from now on."

Continuing, Dr. Dycus said, "This Commission can be of great service in keeping church rolls in perfect condition. It can greatly undergird the program of evangelism in the local church and assist the pastor. I'm depending on the Commissions in the local church to assist me in promoting new members in my rapidly growing areas."

Instrument for Service

At West End Methodist Church in Nashville, Tennessee, where the Commission is functioning in a very positive manner, James W. Henley, pastor, has this to say: "We are definitely committed to the Commission on Membership and Evangelism. We, at West End Church, believe that it offers us an instrument for better service than we have yet been able to perform. Our Commission is organized, having its monthly meetings, and launching a program such as we have never before had. Through the cooperative efforts of the Commission and those whom it enlists from all organizations within the church, we anticipate that we will be able to reawaken the indifferent within the congregation, reach many others in the name of Christ and His Church, and assimilate new members into our church family. The 17 members of our Commission believe that they have the most important assignment in the church. They are undertaking that assignment with appropriate zeal."

It has also been pointed out, by Church leaders, that while the Commission shall be composed of not less than two laymen, two women, two young people, elected annually by the Quarterly Conference, and as many additional persons as the Conference may determine, the General Conference has gathered together many of the spiritual leaders of the local church as ex-officio members, whom it has designated must be on the Commission. These are the pastor, the secretary of Spiritual Life of the Woman's Society of Christian Service, the chairman of the Commission on Missions, the church lay leader, the church school superintendent, the president of Methodist Men, the chairman of the Commission on Worship and Fellowship of the Local Methodist Youth Fellowship, and such members of the District Committee on Evangelism as have membership in the local church.

C. Lloyd Daugherty, Jr., director of the Local Church Evangelism Department of the General Board of Evangelism, believes that for the first time in Methodist history we are reaching the entire organization of the church through the Commission plan.

"The work of evangelism used to rest mostly on the shoulders of the pastor and a few designated stewards," states Dr. Daugherty. "Missions rested with the women of the church. This new program," he explains, "mobilizes all of the facilities of the church for programs in evangelism, education, missions, and finance."

Wider and Deeper Resources

In conclusion, Dr. Daugherty emphasizes, "If this Local Church Commission does its job, the Commission on Education, Missions, and Finance automatically have both wider and deeper resources. They will have more people with whom to work, and the people will be dedicated and willing to accept their responsibility. However, if this Commission does not do the work given to it by the General Conference and outlined in the 1952 *Discipline*, then all of the other commissions and organizations of the local church are automatically limited in the work which they can do."

As The Methodist Church enters upon the Southeastern Jurisdictional United Evangelistic Mission, involving 141 districts, 5,218 charges, and almost two and one-half million members, a great evangelistic opportunity presents itself for winning large numbers of the unchurched to Christ and His Kingdom. Pastors and people throughout the land are urged to undergird this great Mission with their prayers.

JURISDICTIONAL PLANS LAID AT CHATTANOOGA

PLANS for an eight-state United Evangelistic Mission to be held in the Southeastern Jurisdiction during April and May were drafted when more than 150 Methodist leaders met in Chattanooga, Tennessee, January 6, 7, and 8. The conference was under the leadership of Bishop Roy H. Short, Nashville, Tennessee. Bishop Short has been elected general chairman of the Mission by the College of Bishops.

Three-Day Planning Conference

Eight Bishops and 137 District Superintendents from the Southeastern Jurisdiction, together with representatives of the General Board of Evangelism and other Methodist agencies, were in attendance at the three-day planning conference.

"You Need Christ Now!" is the slogan adopted for the Mission.

The Mission is said to be The Methodist Church's largest single evangelistic effort to date. Approximately 5,218 local churches will participate in the two phases, April 17-26 and May 1-8, climaxed by regional "Victory Mass Meetings" on May 24.

The second phase originally was scheduled to open May 15. The change to May 1 was made by the College of Bishops to avoid conflict with the spring series of Methodist Annual Conferences and other seasonal activities.

The Mission will tie in with Methodism's 1953 world-wide program of evangelism.

Bishop Clare Purcell, Birmingham, Alabama, president of the Southeastern Jurisdiction College of Bishops, sounded the keynote of the conference when he said: "Evangelism is the governing objective, the controlling objective, the supreme objective of all Christian endeavor."

Bishop John Branscomb, Jacksonville, Florida, speaking at the first evening session, recalled that a Hindu once remarked to Dr. E. Stanley Jones, "We know where the founder of our religion is buried, but yours doesn't even have a tomb."

"Of course we don't have a tomb; we don't even have a corpse; we have a living Christ," the Bishop quoted Dr. Jones as having replied.

"We need Christ now," Bishop Branscomb said. "We need to get a sense of urgency. I want us to be called upon by a great sense of urgency. Christ is outside the door, go bring Him inside."

Bishop Marvin A. Franklin, Jackson, Mississippi, in describing the plan which will be effective in the coming campaign, said, "The methods used by Jesus will work just as well today if we apply them in the same spirit of personal concern for all people. Christ fasted and prayed and went where people were. He preached directly and with a great sense of urgency to crowds and then sought out individuals. He sent His followers out two by two on evangelistic missions, just as our laymen will go in the coming campaign."

Bishop Costen J. Harrell, Charlotte, North Carolina, using as his topic, "Call the Whole Church to Prayer," said,

Shown below (left), are, seated, Bishop Paul N. Garber, Bishop Clare Purcell, Bishop Costen J. Harrell, and Dr. E. Harold Mohn. Standing are Dr. Harry L. Williams, Bishop Roy H. Short, Bishop Marvin A. Franklin, Bishop John W. Branscomb, Bishop Arthur J. Moore, and Dr. Harry Denman.

Pictured at right are the executive chairmen of the United Evangelistic Missions in the Various Areas and Conferences of the Southeastern Jurisdiction. They are, left to right, A. R. Perkins, Louisville Area; D. Trigg James, Holston Conference; Frank A. Calhoun, Tennessee Conference; George E. Clary, South Georgia Conference; W. F. Calhoun, Alabama Conference; J. W. O. McKibben, North Georgia Conference; V. E. Queen, North Carolina Conference; J. H. Chitwood, North Alabama Conference; J. P. Lupo, Charlotte Area; A. E. Acey, Virginia Conference; Don A. Cooke, Florida Conference. Attending the meeting, but not in the picture, was Brunner M. Hunt of the Jackson Area.

"Of all that we are considering, prayer is the most heart-shaking of them all."

Bishop William T. Watkins, Louisville, Kentucky, said, "Evangelism is, and always has been, the primary business of the Christian Church. Humanity has become conscious, but by the hard way, of its own inadequacies. The things that catch the ear of mankind are those that promise deliverance from those things that are defeating mankind. That was true of the Reformation, it is true today. We have faith enough, if we believe it and use it, to achieve great things for the glory of God and the Church throughout the southeast. Let us build our program on the foundations of a united faith."

Paying tribute to the founders of The Methodist Church and those who had nurtured it in the early stages of its history, Bishop Paul N. Garber, Richmond, Virginia, said, "The Methodist Church has had many great leaders in the past, but we can't rely upon them to lead us today. That is our task, and it is up to us to meet the needs of all the people, ministering to those in the Church and reaching out to the great masses of the unchurched."

Christians Must Organize

Continuing to sound the call to action, Bishop Arthur J. Moore, Atlanta, Georgia, said, "In a world shattered by war, in which so many are hostile to the Christian ideal, it remains for Christians to organize and plan better ways and means to carry out the original and supreme mission of the Church."

Harry Denman, Executive Secretary of the General Board of Evangelism, at the closing session, said, "Let us determine that the industrial revolution, which is now in the South, will also see a spiritual revolution. The new South needs to become new in Christ."

At each of the two morning sessions, Bishop Short revived an old Methodist custom by calling the group together for a prayer meeting before breakfast. The Bishop led the meeting that was marked by testimonials, short prayers, hymn singing, and a "self-examination" series of questions typical of Annual Conferences in the early days.

During the entire conference, District Superintendents and others who spoke stressed the need of prayer and the fact that there were no short cuts to plans that had been tried and proved.

At the conclusion of the meetings, Harry L. Williams, of the General Board of Evangelism, who will serve as Jurisdictional Director, said: "I have never seen a finer focus of objective where method and motivation were brought together to give impact and direction to the greatest single movement ever undertaken by a single Jurisdiction."

Plans made at the Chattanooga meeting call for an exchange of pastors on an Annual Conference basis. During the first phase the Virginia and North Carolina Annual Conferences will be hosts to pastors of the Western North Carolina and South Carolina Annual Conferences; South Georgia to Florida; North Georgia to the Holston Annual Conference; the two Alabama Annual Conferences to the Tennessee and two Mississippi Annual Conferences.

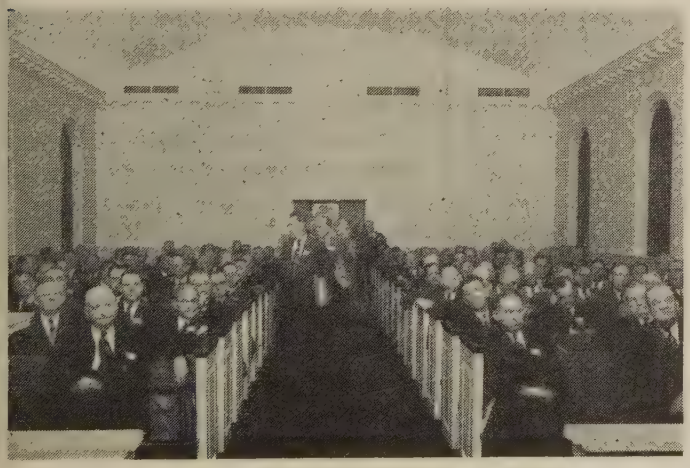
This schedule will be reversed during the second phase.

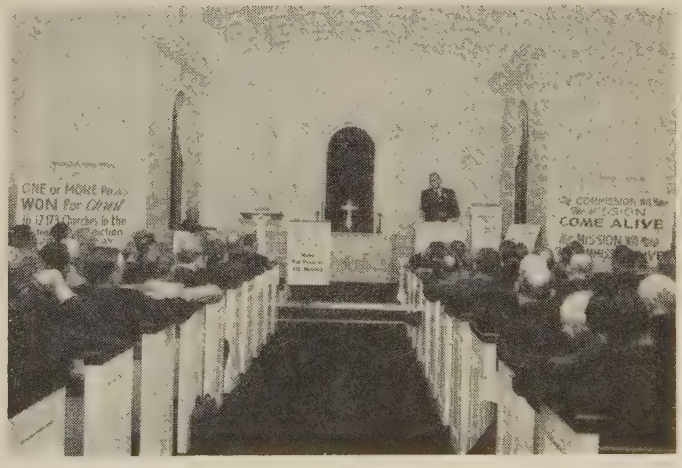
The three Conferences of the Louisville Area held their mission last fall and will not sponsor pulpit evangelism during the spring campaign. Their joint mission, which gained 10,000 members, served as the pilot program for the Jurisdictional effort. Louisville Area pastors will constitute a reserve pool to fill pulpits where needed in April and May.

Right, Dr. J. H. Chitwood, Executive Chairman for the United Evangelistic Mission in the North Alabama Conference, addresses the conference at Chattanooga.

Below, District Superintendents and Executive Chairmen assemble for a session of the planning conference at Chattanooga.

Below, right, the group discusses plans and program for the forthcoming United Evangelistic Mission.

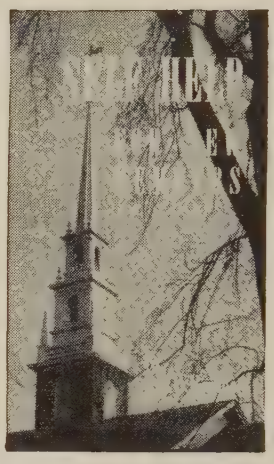




United Evangelistic Missions
Held Between November, 1949 and July 31, 1952

No.	Mission	Districts	Charges	Members	Profession and Vows	Methodist Transfers	Total Commitments
1	Philadelphia	11	322	100,000	4,912	3,162	8,074
	1950-51						
2	Peninsula	4	127	60,000	2,439	1,489	3,928
3	Kansas-Nebraska	20	841	276,000	5,305	5,404	10,709
4	Syracuse	10	454	150,000	8,603	5,099	13,702
5	Baltimore	3	168	60,000	1,861	1,428	3,289
6	Des Moines	14	641	240,000	6,144	5,171	11,315
7	Wyoming Conf. (Binghampton Dist.)	1	55	20,000	374	290	664
8	Arizona	1	56	14,000	262	470	732
	Fall 1951-52						
9	East St. Louis	1	62	19,000	564	181	745
10	Cuba Conference	4	37	4,000	2,178	.....	2,178
11	Erie Conference	4	184	70,000	3,186	1,375	4,561
12	Pittsburgh Conference	5	327	140,000	4,983	2,040	7,023
13	West Va. Conf.	11	528	167,000	8,270	2,611	10,881
14	Asbury Seminary	1	53	11,000	357	72	429
15	Denver Area	7	297	90,000	1,774	2,045	3,819
16	Dallas-Ft. Worth	27	775	265,000	4,739	7,369	12,108
17	Houston Area	20	687	320,000	3,931	5,700	9,631
18	Texas-W. Texas (C)	12	212	28,000	493	577	1,070
19	St. Paul Area	13	448	134,000	5,035	2,580	7,615
	Spring 1952						
20	Los Angeles Area	9	358	137,000	3,104	4,010	7,114
21	Hawaii Mission	1	30	2,500	250	.....	250
22	Savannah Dist.	1	38	19,000	405	346	751
23	Atlanta City (C)	1	50	6,000	117	98	215
24	Philadelphia Area	12	792	259,000	5,254	2,075	7,329
25	Arkansas-La. Area	21	674	222,000	5,444	6,022	11,466
26	Maine Conference	3	156	24,000	227	88	315
27	San Francisco Area	8	330	76,000	2,769	2,781	5,500
28	St. Louis Area	18	670	200,000	7,235	5,072	12,307
29	Jackson Area	12	406	156,000	4,476	3,046	7,522
30	Oklahoma Area	20	628	186,000	8,038	4,369	12,407
31	Portland Area	11	453	103,000	5,478	3,868	9,346
32	Cuba Conference	4	38	4,000	.....	.....	1,436
33	Florida Conference	7	341	118,000	3,311	3,404	6,715
34	Alaska	1	11	1,000	246	157	403
35	Pacific Japanese Prov.	9	362	3,200	.....	.....	151
36	Dublin District	1	31	12,400	314	192	506
37	Florence District	1	37	11,000	194	151	345
38	Chattanooga Dist.	1	36	16,200	437	205	642
39	Williamsport Dist.	1	61	25,000	375	246	621
40	Brooksville Dist.	1	44	17,600	378	200	578
41	Norfolk-Portsmouth Newport News Dist.	2	76	43,000	978	1,022	2,000
42	Lexington Dist.	1	34	11,000	158	64	222
43	Montgomery Dist.	1	36	17,000	237	253	490
44	Metropolitan Washington, D. C.	3	152	76,000	2,249	2,209	4,452
	Summer and Fall, 1952						
45	Mississippi (C) Upper Mississippi	10	60	33,403	819	342	1,161
46	Birmingham Dist.	1	13	1,969	69	21	90
47	Detroit Area	12	703	190,269	10,803	5,207	16,010
48	Louisville Area	21	687	225,000	5,140	4,382	9,522
49	Ohio Area (I)	4	415	107,000	4,405	2,957	7,362
50	Illinois Conf. (I & II)	4	291	127,312	2,522	1,999	4,521
51	Harrisburg	1	53	.....	317	307	624
52	Maine Conference	1	24	2,458	211	52	263
	TOTAL	373	14,341	4,400,411	141,370	102,202	243,572

FOR DEVELOPING DISCIPLES IN THE SPIRITUAL LIFE



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An excellent guide for new members, showing how individuals can get the richest experiences out of their church relations.

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TIDINGS
1908 Grand Ave.
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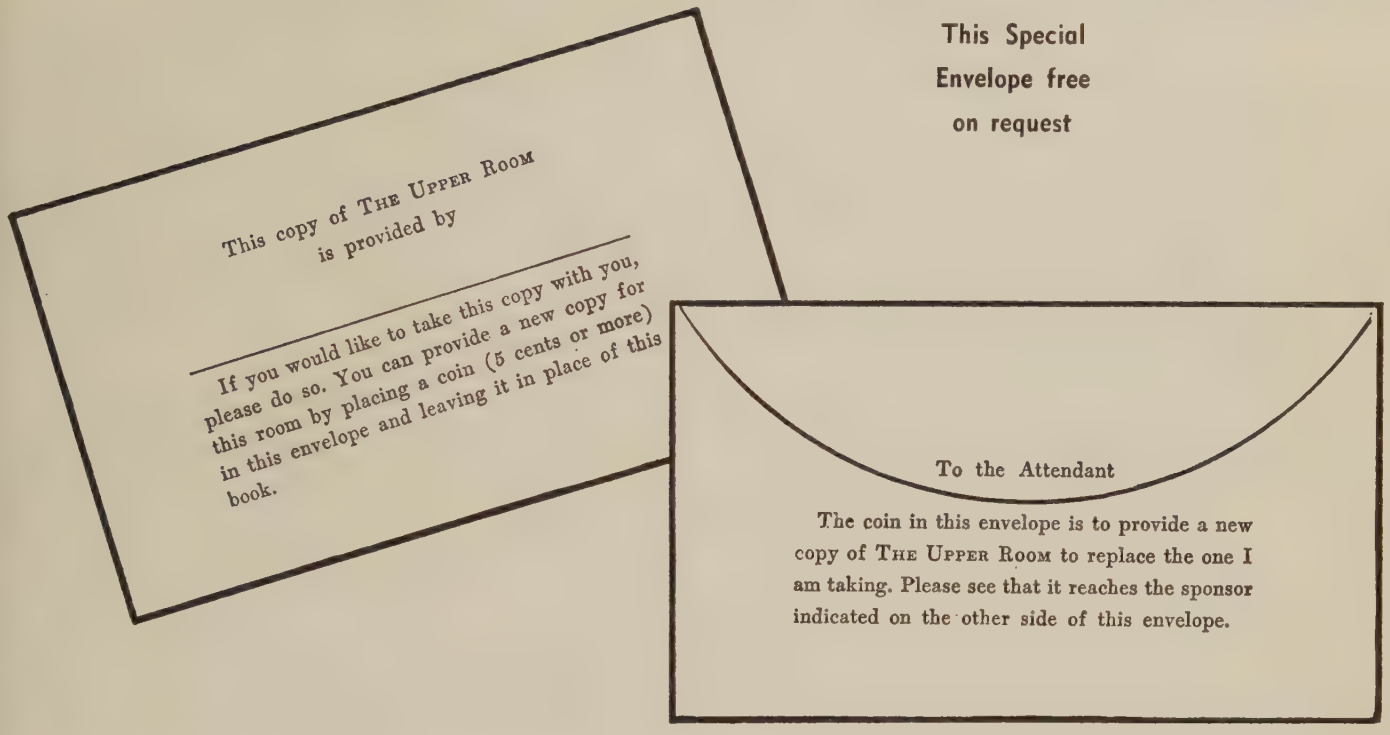
A Ministry to

The Stranger Within Thy Gates

at Tourist Courts and Hotels

This Special
Envelope free
on request


This copy of The Upper Room
is provided by
If you would like to take this copy with you, please do so. You can provide a new copy for this room by placing a coin (5 cents or more) in this envelope and leaving it in place of this book.
To the Attendant
The coin in this envelope is to provide a new copy of The Upper Room to replace the one I am taking. Please see that it reaches the sponsor indicated on the other side of this envelope.

For Lonely and Tired Travelers

INDEPENDENT of each other, and of the offices of The Upper Room itself, there sprang up in various parts of the country a ministry to the tourists and visitors who stopped overnight in tourist courts, motels, and hotels. By various methods and in varying procedures, copies of The Upper Room were made available to lonely and tired travelers with almost universal appreciation by the traveling public.

In some cases copies of The Upper Room were available at the registration office. In other cases they were placed on a desk or table in the room in the manner of the Gideon Bible. Sometimes arrangements were made to have The Upper Room on the dresser open to the reading for the day when the occupants reached their accommodations. Support was by individuals, by church school classes, or by other groups. In some cases it was by the manager of the tourist court or hotel. In most cases it became a part of the regular ministry of the church.

It was soon discovered that many of the tourists wanted to take the copy of the The Upper Room with them. They sometimes spoke to the manager about it, but more often they assumed it was left there to be taken. This proved to be an additional expense, which was solved by mimeographing an envelope with the suggestion that The Upper Room could be taken and that it would be appreciated if the guest would leave a coin to pay for a replacement copy. The envelope illustrated here is the result of several experiments. It provides space for a sponsoring church to stamp the name and location of the church. It includes the suggestion for the guest to take The Upper Room with him. On the back is the instruction to the attendant.

It was discovered that slipping the envelope over the cover of The Upper Room seemed to stimulate the interest and curiosity of the guests so that it actually created more interest in The Upper Room. These envelopes are now available for further testing. (Free) Write directly to The Upper Room for the number needed. Please send observations and suggestions for changes or improvements to the Public Relations office.

It is suggested that many additional churches test this program in the tourist and vacation season of 1953.

As Candles Glow
The People Go . . .

IN BEHALF OF CHRIST AND HIS CHURCH

by W. Arthur Milne
Pastor, Maple Grove Methodist Church
Columbus, Ohio

SIX WEEKS prior to the beginning of the Ohio United Evangelistic Mission in the Maple Grove Methodist Church, Columbus, Ohio, 501 prayer covenant cards were signed. Springing from a desire on the part of the Spiritual Preparation Committee to make this period a richly rewarding one in the lives of every family, we decided to use candles in our worship emphasis to impress upon our people the deeply religious nature of the enterprise. Four weeks prior to the beginning of the mission, over 400 homes had asked for and were using the candles in their family devotional period each day.

Three sizes of candles were used. The large master candle was placed by the church altar and burned during every meeting of the church leading up to and during the mission. The next larger candle was for the heads of committees and organizations. For the entire month prior to the mission, every organization, from the official board down to the smallest committee, opened its meeting by a simple candlelighting ceremony and prayer for the success of the mission.

The smallest candle was the most significant of the three. Four Sundays before the mission these were made available to the people in both morning services. The only request was that the family light the candle and have a daily devotional period, preferably at 6 P.M., for the family to assemble for prayer. The candle served two purposes: first, it was a physical reminder of the Angelus hour; second, it was a symbol of membership in the fellowship of prayer, not only in the local church, but throughout all the churches in which the mission was being held.

How to Construct Candle

The construction of the candle is an interesting story and shows how laymen will respond when given the idea and liberty to work it out. In a meeting of the spiritual preparation committee, the minister simply suggested that we use three candles. The next morning one of the members of the committee appeared at the parsonage with the finished product. The base was made of "florist's foam." The cross was composed of two toothpicks covered with plastic tape (any color can be used); the cross was than inserted in the foam and held the scroll on which was typed two quotations:

> More things are wrought by prayer than this world dreams of. Therefore, let thy voice rise like a fountain for me night and day!
>
> The prayer of a righteous man availeth much!

The scroll was made of mimeograph paper. The larger candles were exact duplicates of the small one. The larger crosses, of course, were made of other materials.

Stories of the use of these candles in the homes, which were referred to as "pilot stations," soon began to come to the ears of the minister and committee members.

The candles are being used daily even though the mission is over. One of the requests which children make of their parents, and which we hear each week, is: "Do we have to give up our candle and stop using it just because the mission is over?"

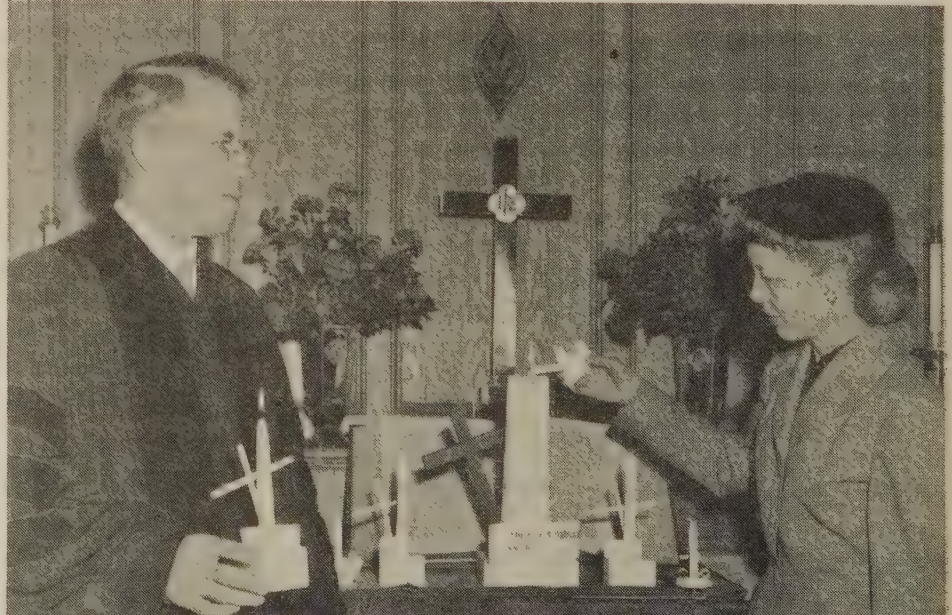
The Secret of Success

These candles are seen in many places. Friends of our families in other churches and some in distant cities have adopted the idea. On his round of hospital calls it is not unusual for the minister to find one in the hospital room.

The large number of people signing prayer covenant cards and using the candles as a reminder, plus the fact that we had a committee of nearly 100 laymen actively working on other forms of preparation, accounts for whatever success we had in the mission.

During the mission Maple Grove Church won 170 members. When the seventy-fourth new member was received into the church, Maple Grove had gained 1,000 since 1948.

The photo shows Rev. W. Arthur Milne, minister of the Maple Grove Methodist Church, Columbus, Ohio, looking on while Mrs. Philip Chevellard, chairman of the Spiritual Preparation Committee of the church, lights the master candle from which over 400 candles were lit and taken into as many homes of this parish.



CHRISTIAN WITNESS MISSIONS

For Youth and Students

This summer every Conference, District, and local church MYF council will be training leadership for the new five-commission plan which, in October, will be initiated in every local church with a chairman of (1) Christian Faith, (2) Christian Outreach, (3) Christian Witness, (4) Christian Citizenship, and (5) Christian Fellowship.

Responsibility for training in the areas of Christian Witness is a cooperative endeavor spark-plugged by the Joint Committee on Youth Evangelism, which combines the efforts of the General Board of Evangelism, The Youth Department, and the Department of College and University Religious Life of the Board of Education, and the National Conference of Methodist Youth, working together with the MYF on every organizational level of the church.

Although these are Annual Conference projects, with which the Cooperative Department of Youth Evangelism cooperates in assigning leadership, young people from other Conferences are eligible. High school seniors, college students, and other older youth are eligible. Room, board, and transportation to and from home to the center is usually paid by the students. Transportation to the communities served and sometimes scholarships covering a portion of the cost of the week are provided. Always registration, room, and board are kept at a minimum.

These Christian Witness Missions train leaders and officers in the new area of Christian Witness in the Methodist Youth Fellowship. At the same time, they are set up to serve areas of critical need, to organize and strengthen new churches.

There are two national work projects and more than thirty regional Christian Witness Missions this summer:

Chicago Work Camp for Theological Students

Date: First summer term at Garrett, June 22-July 24.

Evangelism in the City

(Sponsored by the Joint Committee on Youth Evangelism and The Methodist Student Movement.)

Two hours' college and seminary credit may be provided through Garrett Biblical Institute Summer School in Evanston. Special attention will be given to the city church, urban sociology, and labor relations. One day a week will be spent at Garrett Biblical Institute in seminar sessions.

Eligibility: Students must have completed at least their junior year in college to qualify for credit.

Cost: $50 for student activity fee and tuition.

Apply to: **Rev. R. C. Singleton, Secretary Department of Student Work, 150 Fifth Ave., New York 11, N. Y.**

National Week-End Witness Workshop

For MYF Presidents and Student MSM Presidents
August 28-31, 1953

A national project scheduled to close the annual session of the National Conference of Methodist Youth. A three-day evangelistic mission in the churches of northern Texas with fellowship teams visiting and witnessing in an intensive week end of evangelism.

Location: To be announced
Project: Intensive pilot project in evangelism, including radio and TV witnessing, fellowship evangelism, and youth rallies.
Registration: MSM and MYF Presidents write:
The National Conference of Methodist Youth, Box 871, Nashville, Tennessee.
Cost: Sustinence.

Regional and Conference Training Centers

NORTH CENTRAL

Onstead, Michigan

Location:	Judson Collins Memorial Camp
Date:	July 5-12
Write:	Lyle Loomis, 1205 Kales Building, Detroit 26, Michigan
Cost:	$10.00

Southern Illinois

Location:	Pere Marquette State Park, Crafton, Illinois
Date:	To be announced
Write:	Robert H. Simpson, Box 248 E. Alton, Illinois
Cost:	$10.00

Minnesota

Location:	Anoka, Minnesota
Date:	To be announced
Write:	Orval Dittes, 122 W. Franklin Ave., Minneapolis, Minnesota
Cost:	Sustinence

Wisconsin

Location:	Wausau, Wisconsin
Date:	August 24-30
Director:	Marvin Schilling, The Methodist Church, Wausau
Registrar:	Fred Smith, East Troy, Wisconsin
Cost:	$15.00
Sponsorship:	Wisconsin, West Wisconsin, Rock River, and Illinois Conferences

Michigan

Location:	Lansing, Michigan
Date:	August 30-Setpember 7
Director:	Wilson Tennant, Holt, Michigan
Write:	Howard A. Smith, Box 9, Albion, Michigan
Cost:	Sustinence

(*Continued on next page*)

NORTHEAST

Pennsylvania

Location: Morrisville, Pennsylvania
Date: June 19-21
Write: G. Willis Marquette, Seventh Street Church, Philadelphia, Pa.
Cost: Sustinence

New England

Location: East Hartford, Connecticut
Date: June 28-July 6
Write: Richard C. Colby, 123 Spring St., E. Greenwich, R. I.
Director: Robert Woodbury, N. Grosvenordale, Connecticut
Cost: Sustinence

Delaware

Location: Wilmington, Delaware
Date: July 20-27
Write: Henry H. Nichols, 328 W. Earlham Terrace, Philadelphia, Pa.
Cost: Sustinence

Other projects tentatively planned for Lovettitown, Long Island, West Virginia, and Peninsula Conference.

SOUTH CENTRAL

Louisiana

Location: Shreveport, Centenary College
Date: June 5-13
Write: Bettie Rae Fox, Box 4156, Shreveport, Louisiana
Cost: $10.00

New Orleans

Location: Baton Rouge
Date: To be announced
Write: S. C. Walker, 5524 Perrier St., New Orleans, Louisiana
Cost: Sustinence

Dallas-Fort Worth

Location: Dallas-Fort Worth
Date: July 27-August 3
Write: Neil Heidrick, 1910 Main Street, Dallas, Texas
Ruth Merrill, 1300 Austin Ave., Waco, Texas
Cost: $15.00

Northwest Texas

Location: Hereford, Texas
Date: July 12-17
Write: Ruth Emory, 1917 23rd St., Lubbock, Texas
Cost: $15.00

Texas

Location: Lakeview Methodist Assembly
Date: To be announced
Write: Rene F. Pino, 421 S. Magnolia, Palestine, Texas
Cost: Sustinence

Kansas

Location: Kansas City, Missouri, National College of Christian Workers
Date: July 20-29
Sponsorship: Kansas, Southwest Missouri and Missouri Conferences
Write: Juanita Wood, 1021 Magee Street, Kansas City, Missouri
Cost: $15.00

Central Kansas

Location: Wichita, Kansas
Date: July 20-27
Write: Jean Easter, 3307 Derby Bldg., Wichita, Kansas
Cost: $15.00

Other projects in the South Central region include the Dallas Christian Witness Mission, which is nationally sponsored, and projects planned for Oklahoma and Southwest Texas.

SOUTHEAST

Kentucky

Location: Jeffersontown
Date: To be announced
Write: Fred P. Phisterer, Beaver Dam, Kentucky
Cost: $7.50

North Carolina

Location: Raleigh, North Carolina, Crabtree State Park
Date: July 26-August 1
Write: Curt Gatlin, 6667 College Station, Durham, North Carolina
Cost: $12.00

Florida

Location: Miami
Date: July 13-19
Write: Warren W. Willis, Box 78, Lakeland, Florida
Cost: $12.50

North Alabama

Location: Gadsden, Alabama
Date: August 2-8
Write: Nina Reeves, 1801 6th Ave., North, Birmingham, Alabama
Cost: $5.00

Alabama

Location: Panama City, Florida
Date: To be announced
Write: David W. Cauley, 313 Shepherd Bldg., Montgomery, Alabama
Cost: $13.00

Tennessee

Location: Oak Ridge, Tennessee
Date: August 3-10
Write: George Blackburn, Box 582, Johnson City, Tennessee
Cost: $10.00

North Mississippi

Location: Wood Junior College, Mathison, Mississippi
Date: August 15-24
Write: Willie F. Coleman, Box 182, Tupelo, Mississippi
Cost: $5.00

Memphis

Location: Paducah, Kentucky
Date: August 16-22
Write: Clarence Hampton, Lambuth College, Jackson, Tennessee
Cost: $5.00

Other projects are planned for the Kentucky and Virginia Conferences.

WESTERN

Wyoming and Colorado Conferences

Location: Casper, Wyoming
Date: June 21-27
Write: Kenneth Moore, Douglas, Wyoming
Cost: $10.00

Pacific Northwest

Location: Seattle, Washington
Date: To be announced
Write: Rev. A. C. Wischmeier
Cost: Sustinence

California-Arizona

Location: Spurgeon Memorial Methodist Church, Santa Ana, California
Date: July 27-August 5
Write: Richard V. Kendall, 125 E. Sunset, Los Angeles, California
Cost: $12.00

California-Nevada

Location: Los Altos or Mill Valley
Date: To be announced
Write: Robert Cary, 83 McAllister St., San Francisco 2, California
Cost: Sustinence

EVANGELISM and VOCATION

by Richard G. Belcher
Interboard Committee on Christian Vocations

Evangelistic activity is primarily concerned with the process of winning persons for the Christian way of life. It seeks to challenge the individual to a complete commitment to Christ. In the general view of things this commitment is expected to reveal itself in a high standard of personal morality and devotion and an active loyalty to the church. However, if the commitment is complete, it must obviously extend to every area of life encompassed by the individual's concern and activity and must influence every important decision that he makes.

Now a Christian man, like other men, spends more of his waking hours at work than he does at any other activity. Work is his bread and butter. Work means security for himself and his family. Through his work he makes a contribution to society.

To a large extent his work will determine his circle of friends. It may also measure his status in the community. A complete Christian commitment cannot ignore an area of life that occupies so much of the Christian's time, energy, and thought. It is just at this point that evangelism and vocation merge.

A Sense of Vocation

A committed man cannot help but have a sense of vocation, of calling. His worship on Sunday is an expression of his religious faith. But so is his work during the rest of the week. If his commitment ignores his work, then he has made only a partial commitment. He is a divided person, a half-Christian. The end result of evangelistic activity is the *complete* commitment of the individual —including his work! Evangelism must include vocation.

There is an old story, often told, about a cobbler who was asked about his calling. His reply indicated that he repaired shoes to make a living but that his calling was to win men to Christ. This illustrates a false division of evangelism and vocation. He need not have sacrificed his urge to win men to Christ in order to dedicate the mending of shoes to God. All his relationships with people, the materials used on the shoes, the skill with which they were repaired, and the prices charged—these too, should have come under the judgment of Christian standards and should have been committed to God.

Witness Important

It is important for a man to witness to his faith at his work. It is equally important that his work shall be an expression of his faith. The latter is complete commitment.

Another place where evangelism and vocation merge is at the point of vocational decision. This applies in a special way to young people, though not exclusively so. Evangelistic effort should lead many people to decide on a life work within the framework of the church. The recruiting and guidance of these persons has recently become a special concern of The Methodist Church.

At the 1948 General Conference, held in Boston, Massachusetts, the organization of an Interboard Committee on Christian Vocations was established. During the past quadrennium this committee, with its parallel Annual Conference Commissions, has sponsored vocations conferences and career clinics, developed audio-visual resources, published two manuals, and distributed printed resources that have helped pastors and other counselors of young people, as well as the young people themselves, at the time of vocational decision.

At the 1952 General Conference the gains of the last quadrennium were recognized, and the Church's program of recruitment and guidance was further strengthened by the authorization of a local church *Committee on Christian Vocations*. The legislation says:

P. 246.4. The Committee on Christian Vocations shall be composed of the pastor, a layman elected by the quarterly conference, a representative of the Woman's Society of Christian Service, the superintendent of the church school, and the superintendent of the youth division in the church school. It shall cooperate with the Annual Conference Commission on Christian Vocations in discharge of the responsibilities.

Present Opportunities

It shall be the duty of this committee to see that the philosophy of Christian vocation and the opportunities in church vocations are regularly presented to the youth and adults of the church; to advise interested young people and adults of the necessary qualifications for all church vocations, and to give encouragement and guidance to candidates for pastoral ministry, and other church vocations, throughout their preparation. The committee shall report annually the information required in P. 149.1 to the fall meeting of the quarterly conference, and to the Annual Conference Commission on Christian Vocations.

The function of this committee is clearly defined in the above legislation and it is anticipated that the committee

will prove to be a real help to the busy and conscientious pastor who wants to be of the greatest possible help to his people at times of important decision—such as that of choosing a life work.

What the Committee Can Do

To carry out its function, it is anticipated that this committee of five persons may do some of the following things:

Keep a simple file of all young people interested in or committed to a church vocation.

Keep in touch by correspondence with young people who are away at school.

Distribute the Methodist Service Prospects booklet and other vocational literature every year to both youth and adults in the church.

Send young people to vocations conferences and career clinics sponsored by the Conference Commission on Christian Vocations.

Work with all groups in the church in planning special discussions that will consider the meaning of Christian vocations and the opportunities in church-related vocations. Visual materials may be displayed in connection with these discussions.

In cooperation with the commission on education, devise plans for one Workers' Conference meeting annually to help church school teachers and counselors become more skillful in counseling for church vocations.

Every year make an accurate report to the first quarterly conference and to the Annual Conference Commission on Christian Vocations of the name, address, age, place in school, and current vocational interest of all young people considering a church vocation.

Use Library

In your library arrange a vocations shelf of books and pamphlets that will help the young people of the church in choosing a church vocation.

Plan for at least one sermon each year dealing with Christian vocation.

Resources for the work of this committee can be obtained from: Interboard Committee on Christian Vocations, P.O. Box 871, Nashville 2, Tennessee.

Toward a More Meaningful Observance

of Holy Week and Easter

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by Howard W. Ellis

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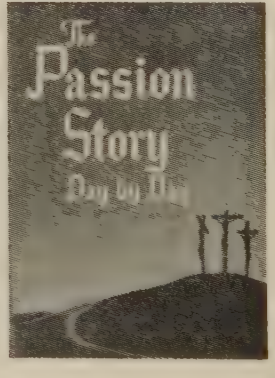

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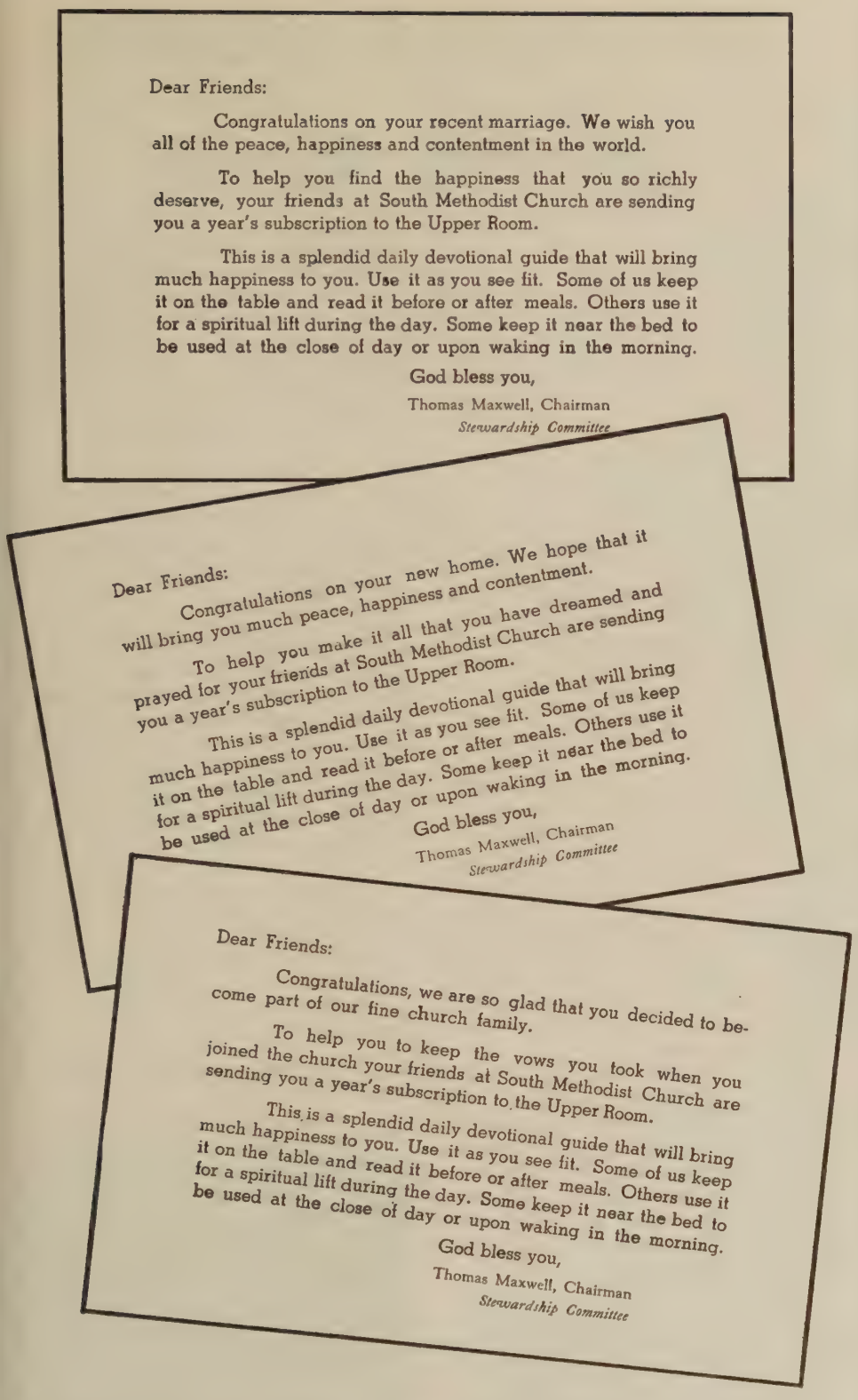


Dear Friends:

Congratulations on your recent marriage. We wish you all of the peace, happiness and contentment in the world.

To help you find the happiness that you so richly deserve, your friends at South Methodist Church are sending you a year's subscription to the Upper Room.

This is a splendid daily devotional guide that will bring much happiness to you. Use it as you see fit. Some of us keep it on the table and read it before or after meals. Others use it for a spiritual lift during the day. Some keep it near the bed to be used at the close of day or upon waking in the morning.

God bless you,

Thomas Maxwell, Chairman
Stewardship Committee

Dear Friends:

Congratulations on your new home. We hope that it will bring you much peace, happiness and contentment.

To help you make it all that you have dreamed and prayed for your friends at South Methodist Church are sending you a year's subscription to the Upper Room.

This is a splendid daily devotional guide that will bring much happiness to you. Use it as you see fit. Some of us keep it on the table and read it before or after meals. Others use it for a spiritual lift during the day. Some keep it near the bed to be used at the close of day or upon waking in the morning.

God bless you,

Thomas Maxwell, Chairman
Stewardship Committee

Dear Friends:

Congratulations, we are so glad that you decided to become part of our fine church family.

To help you to keep the vows you took when you joined the church your friends at South Methodist Church are sending you a year's subscription to the Upper Room.

This is a splendid daily devotional guide that will bring much happiness to you. Use it as you see fit. Some of us keep it on the table and read it before or after meals. Others use it for a spiritual lift during the day. Some keep it near the bed to be used at the close of day or upon waking in the morning.

God bless you,

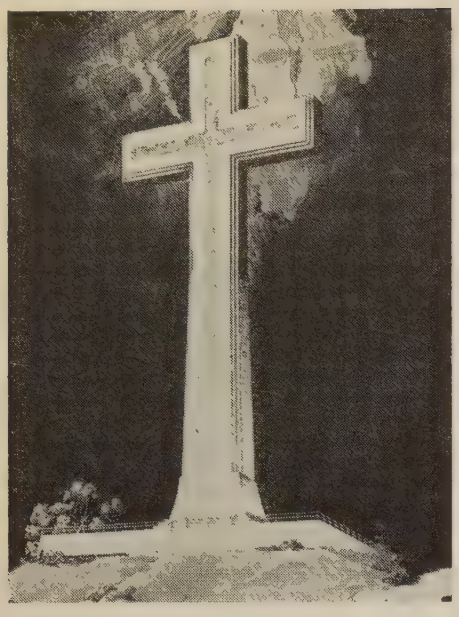
Thomas Maxwell, Chairman
Stewardship Committee

Thomas R. Maxwell, who is chairman of the Board of Stewards of the South Methodist Church of South Manchester, Conn., has developed a wide ministry through the use of THE UPPER ROOM as the three cards reproduced above will indicate. In addition he sees to it that copies go to the waiting rooms of the doctors and dentists in his community, to beauty parlors, to the county jail, to the local hospital, and to the veterans hospital and correctional institutions nearby. THE UPPER ROOM is also sent to those young people from the church in the armed forces and away at college. He finds that this is an effective way of spreading the Gospel in his community.

The Upper Room Bible Readings

FOR APRIL

April 1 Matthew 27:1-8
April 2 John 15:12-17
April 3 Matthew 27:17-25
April 4 I Corinthians 15:1-10
April 5 Luke 24:1-10
April 6 Luke 24:30-35
April 7 I Corinthians 15:35-44
April 8 Acts 26:8-15
April 9 I Corinthians 15:51-58
April 10 John 11:18-27
April 11 I Corinthians 15:19-22
April 12 Acts 1:1-8
April 13 Acts 2:36-42
April 14 Acts 14:8-19
April 15 Philippians 2:3-11
April 16 Acts 5:38-42
April 17 Acts 16:25-34
April 18 Acts 9:23-28
April 19 Romans 12:1-5
April 20 Acts 19:1-8
April 21 Philippians 4:8-13
April 22 Acts 26:19-23
April 23 I Corinthians, Chapter 13
April 24 Philemon 14-19
April 25 II Timothy 4:1-8
April 26 Matthew 5:13-16
April 27 Matthew 3:7-12
April 28 Mark 12:41-44
April 29 John 6:5-14
April 30 II Timothy 2:8-15



Proposed Bald Knob Cross on Bald Knob Mountain near Alto Pass, Illinois.

AN EASTER VISION ON THE ROAD

by
Walter Marlowe
Makanda, Illinois

ONE spring Sunday morning in 1937, two laymen, walking down a country road to their nearby homes from worship in little Oak Grove Methodist Church near Makanda, Illinois, looked across the rolling Ozark hills and had an inspiration. As a result, one of the world's greatest and most inspiring shrines may soon stand in the center of the United States in the form of a gigantic, lighted cross. It is to be a symbol of our nation's religious freedom and faith—a "Cross of Peace."

The two men, Wayman Presley, rural mail carrier at Makanda, and William Lirely, now a Methodist minister serving a church at nearby Jonesboro, had been thinking before. Often they had tramped the wooded Ozarks together and slept at night along its quiet streams where they felt the nearness of God. On these occasions they often discussed the need for closer unity in thinking and effort among the many church denominations. "If there were only some place where Christians of all denominations could meet occasionally for united worship," they reasoned.

Easter Inspiration

As the two men stood in the road on this particular morning, the object of their attention was Bald Knob mountain, one of the highest and most scenic of any in the Midwest. From its summit a grand view of 2,500 square miles of the heart of America spread out in all directions, including several trunk highways and railroads and a score of towns. A stretch of the mighty Mississippi flowed past to the west and the new center of population lay nearby. "What a wonderful place for such a united meeting," they agreed. "We shall have the first one on Easter morning."

Invitations went out. A small, enthusiastic crowd of about 250 from surrounding communities gathered on that first morning. Inspired by the beauty and majesty of the occasion, they lingered.

Interest grew by leaps and bounds. A small cross, lighted by a generator turned by a farm tractor, guided worshipers to the summit before dawn on Easter mornings. The story spread. For the fifth annual service, more than 10,000 people from several Midwestern states thronged the mountaintop, overtaxing facilities to such extent that publicity had to be cut until such time as the land could be purchased and facilities greatly enlarged.

The idea of the united mountaintop worship center has inspired men and women to the task of developing it even beyond the hopes of the two men in the road. One hundred sixteen persons from 34 towns in five states, representing nearly every Christian denomination and walk of life in the Midwest, now own Bald Knob mountain. Each contributed the sum of $100 to the purchase fund. A spirit like that of Mrs. Myrta Clutts, farm widow from near Cobden, Illinois, who sold a litter of pigs to raise $100 to contribute to the fund, marks the belief and faith people have in the idea.

The 116 people comprise the Bald Knob Christian Foundation, Incorporated, which is chartered, non-profit, for the purpose of erecting and maintaining the cross and worship center. Presley, executive secretary of the Foundation, has remained undaunted in the face of difficulties and disappointments since he first helped conceive the idea. These came mostly from inability to secure a clear title to the land. This situation has now been cleared up.

An Impressive Sight

Much of Presley's energies and livelihood have gone into the project, which is one of several enterprises with which he labors to better the lot of Southern Illinois. It was his simple, untiring story that captured the imagination of Henri Rush, noted St. Louis architect who served 14 years as building commissioner for the city. Rush came from South Africa in 1904 to design that country's buildings at the St. Louis World's Fair.

Inspired and impressed by the hopes

Bald Knob Mountain with artist's drawing of proposed cross.

and aspirations of Presley and his group, Rush has contributed his services and designed the great "Cross of Peace" for Bald Knob.

Tied to the bedrock of the mountaintop, the cross is to rise 12 stories above the summit. The crossarm is to be 60 feet long. It is to be constructed of gleaming white, reinforced concrete of special composition. An electric elevator will carry visitors past several floors. Neon and transforming lights will brilliantly outline the cross throughout each night, making it a most impressive sight when viewed from the valleys below, from where it will appear to be actually a "Cross in the Sky." It will also be a mighty landmark for air travelers.

A Landscaped Garden

Included in the plans are an open air amphitheater, seating 50,000 persons and possessing a stage large enough to accommodate large numbers of actors for a great pageant to be held the night before Easter. A garden surrounding the cross will be landscaped with cedars brought from the Forests of Lebanon in the Holy Land and stones from the paths where Jesus actually walked. The aim of development is to give the shrine an air of sanctity, inspiring the visitor and worshiper to higher and nobler aspirations and to a feeling of the constant presence of God.

Year-round use of the facilities for national church conventions and other such gatherings is to be provided. The Easter sunrise services and pre-dawn pageants are expected to attract people from the entire Mississippi Valley as soon as the project is completed.

The Foundation has launched a campaign to raise $300,000, by popular subscription, for construction of the cross.

Something of the ideals and spirit of the Foundation is indicated by the fact that Presley and his group turned down the offer of $250,000 for the project from an area development group because control of the shrine would thereby pass from the Bald Knob Christian group.

Free men, having visions and dreams and making them come true, make America great. Metropolitan centers will hear Presley's story as the Foundation goes afield to bring his idea to fruition. After interviewing Presley, a nationally known columnist ended his column by saying, "More men ought to walk down country roads on Sunday mornings."

OUTSTANDING!

The 8-page, 2-color Easter tract

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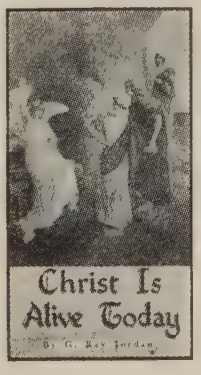
by G. Ray Jordan



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John A. Redhead, Jr., First Presbyterian Church,
Greensboro, N. C.

The Rewards of Immortal Beliefs
Edward Jeffries Rees, Waverly Place
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1953

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Philadelphia

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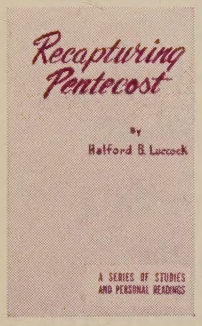

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